

14/37/8

Rugby 5th Septin Dear Jur During The lash month I have been much from home and I have had some difficulty in finding a copy of my unfinblished fragmental work Fragmenta Sepulchralia I have some ve and have sent dyon of Good Good and I now request your aueftance of it I wish it was better worthy of That honour. I have made some trifling corrections in mr. und have also added an Mrs Title lage for I have never Lad a Title bage printed and every copy I have finen away has the Title page written by myself The work the a labour of years has not ple ared me and I have been

14137/18 Therefore unwilling to publish it It requires to be almost entirely rewist for that purpose Deviges Tho' I have never been there is associated by many books ties to me bry Grandfalker Mr Lawrence Father of the late Ser That Lawrence O. a. a having some go years back heft an Inn There but I must not digrefi & I remain dear der yours very faithfully Mat. H. Bloxan Tokn Thurnam Eg. InD. I. P. a. K. K. Devrjes Lee po 147

•

Digitized by the Internet Archive in 2017 with funding from Wellcome Library

Fragmenta Sepulchralia

A Glimpse of

the Sepulchral and early

monumental Remains

of Great Britain.

by

Matthew Holbeche Bloxam

an unpublished Fragment



•



Ancient British Sepulchral Urn and Drinking Cups, discovered in a Barrow, at Oldbury, Warwickshire.

CHAPTER I.

OF THE SEPULCHRAL REMAINS OF THE CELTIC AND BELGIC BRITONS.

AT a very early period, probably soon after the general dispersion of mankind, and division of the earth amongst the Noachidæ, (an event which took place in the days of Peleg, about 2100 years before the Christian era) the descendants of Gomer, the grandson of Noah, passed the Thracian Bosphorus, and gradually spread themselves over the various countries of Europe, still proceeding onwards towards the west, until some of their families or tribes reached the coasts of Germany and Gaul, and from thence crossed the sea into Britain.

These Nomadic wanderers, the Aborigines of Europe, went under the general denomination of Cimmerians, or Celts; and as their progress was uninterrupted, except by natural causes,—for they had no hostile armies to encounter, but merely waste and uncultivated countries to traverse, which some remained to colonize, whilst

others, as the population increased, ventured forward,—we may reasonably infer, that within the space of four or five centuries from the first migrations of the Gomerites out of Asia into Europe, or about sixteen hundred years before the birth of Christ, the British Isles were inhabited.

The primeval occupants were divided into tribes, and wandered from place to place in search of pasture for their flocks, on which they chiefly depended for subsistence, for they were acquainted very little with agricultural pursuits.

Their arms were of the rudest description, and such as are usually met with amongst nations the most uncivilized. ^a Spears, or javelins, pointed with bone or flint; wooden clubs, axes or hatchets, and hammers, of flint and stone; bows, and arrows formed of reeds, with heads of bone and flint; were the only weapons they possessed, either for hunting, aggression, or defence. It was not till many centuries after the first arrival of their Celtic progenitors, that the Britons became acquainted with the method of manufacturing warlike implements of metal.

This art was first imparted to them by the enterprizing Phœnicians, who having traversed the Mediterranean Sea, and settled colonies at Carthage and Cadiz, discovered the south-western coast of Britain; and finding the country abounded with mines of tin and lead, easy to be worked, commenced and carried on for many centuries a very profitable commercial intercourse with the natives, giving in exchange to the inhabitants of the Cassiterides, or Scilly Isles, and Cornwall, pottery, brazen w ares, and trinkets, for lead, tin, and hides.

^a Tacitus remarks of the *Fenni*, the most uncivilized of all the German tribes, that they led a vagrant life, without having any fixed place of abode, the skins of beasts being their only clothing; and that they

depended for their chief support upon their arrows, to which, for want of iron, they prefixed a pointed bone.—A nearly similar description might have been given of the Aboriginal Britons.

Though the period cannot be precisely ascertained when the Phœnicians first traded to Britain, b it was undoubtedly very early; since it is described by Hecateus, an ancient Greek historian, who flourished five centuries before the Christian era, as an island situate in the Ocean, over against the Celtic coast, or Gaul, full as large as Sicily; famous for a magnificent sacred inclosure, dedicated to Apollo, (the sun) and a temple renowned for its riches, and of a circular form. This account, the earliest record perhaps existing respecting Britain, and that remarkable structure Stonehenge, the historian probably received in the first instance from some Phœnician merchant or mariner, who had resorted hither to traffic.

From this intercourse the southern Britons became more civilized in their manners than the rest of their countrymen, and adopted many of the customs and religious rites of the Phænicians, which latter they seem to have engrafted upon, and intermixed with, their own primitive theological doctrines. c

The Celtic Aborigines appear to have retained quiet possession of the whole of this island, until about 350 years A.C. d when an eruption of the Belgæe took place

^b Borlase conjectured the Phœnicians to have discovered Britain about six centuries before Christ. Ant. Cornwall, p. 28.—I conceive, however, that the discovery was made much earlier: and that the rude stone circles in Cornwall, and elsewhere, which bear a close analogy with those described by Moses, Exod. xxiv. 4. Deut. xii. 3., were the most ancient Druidical temples, and of Phænician origin; and that Stonehenge was erected under the superintendence of some skilful Phænicians at a later, though still very early, period, when they had acquired a knowledge of the powers of mechanism, and hewing of immense stones, for which, even in

the days of Solomon, they were renowned.

^c From the Sabian idolatry, introduced by the Phænicians, blended with the worship of the ark, originated the Helio-arkite mysteries.

d Richard of Cirencester.

^e The Belgic Gauls have been considered as the descendants of the Scythians, who about 600 years A. C. entered Europe, drove the Cimerian or Celtic race before them, and gradually extended their conquests over Germany and a part of Gaul, from whence they invaded Britain.—Herodotus. Davies' Celtic Researches. Turner's History of the Anglo-Saxons.

from different parts of the neighbouring coast of Gaul, who being a more warlike race, and better versed in arms than the Celts, drove those descendants of the early settlers from the southern parts of Britain, of which they then took possession, and inhabited; and thus, at the time of Cæsar's invasion, about 55 years A. C. Britain was peopled by two distinct nations—the Celtic tribes, or Aborigines, who inhabited the northern and western parts, and the Belgic tribes, who had established themselves in the south.

Previous to Cæsar's descent, a considerable intercourse had arisen between the Gaulish merchants and those of Britain; and much lead and tin was exported from Cornwall to the coast of Gaul, and thence transported over land to the Greek colony at Marseilles.

Cæsar, in his Commentaries, remarks of the Britons, that they had very little iron, and that was chiefly amongst those who lived near the coast; and also, that all their brass was imported. He likewise notices the Belgic tribes, who dwelt near the sea, as being more civilized than those who inhabited the interior of the country, and nearly similar in their manners to the inhabitants of Belgic Gaul.

After the departure of Cæsar with his forces, this island was left undisturbed by foreign aggression for near a century, when, in the reign of Claudius, it was again visited by the Roman legions; and after many ineffectual struggles for freedom, the superiority of the Roman arms over those of the brave but half-naked and undisciplined natives was such, that before the end of the first century nearly the whole of Britain, Caledonia excepted, was forced into subjection; yet not without some advantage even to the conquered, who were early taught and encouraged to adopt the manners, arts, and customs, of their successful and civilized opponents.

Though near eighteen centuries have elapsed since the Roman sway was first predominant, there are still existing in Britain numerous memorials of a period far more remote. These consist chiefly of stone circles or druidical temples, cromlechs or altars, irregular castrametations, and sepulcral tumuli or barrows.

The latter, when considered as the basis of historical research into the manners and customs of the early inhabitants of this island, are most important and interesting, inasmuch as from an examination of their contents, some idea may be formed of the knowledge and progress of art, and comparative state of society, amongst a people scarcely known to the ancient historians, even by name, before the time of Cæsar, and of whom little has consequently been recorded.

These tumuli, or barrows, lie scattered over all parts of the kingdom, though more particularly in the most barren and exposed districts; in the hilly, chalky, and uncultivated downs of Cornwall, Devonshire, Dorsetshire, Wiltshire, and Berkshire, they abound, as they do also in some parts of Scotland and Wales, and are often found together in groups; but in other parts of the country they are comparatively scarce, or at least little known. Some have been demolished at different periods, for the sake of cultivation, and the few still left are commonly isolated and placed on elevated situations.

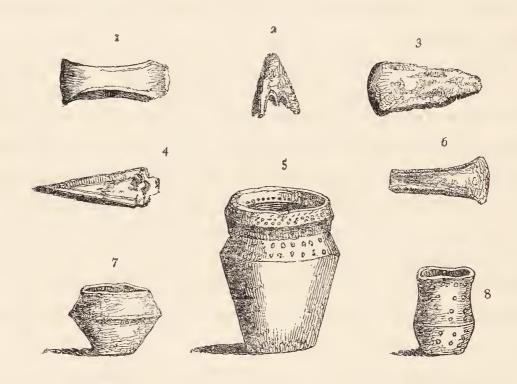
From an investigation of these sepulchral tumuli, it is evident that the Britons, like many other nations, were accustomed to use two distinct modes of interment, the one by simple inhumation, or deposition of the body in an entire state; the other by cremation, where the body was burnt.

The most ancient mode of interment appears to have been that of simple inhumation, f where the body was deposited entire, often in a contracted position, with the

sepulturæ genus id fuisse videtur, quo apud Xenophontem Cyrus utitur. Redditur enim terræ cor-

f Ac mihi quidem antiquissimum pus, et ita locatum ac situm quasi operimento matris obducitur.— Cicero de Leg. Lib. II.

legs drawn up, g in a cistvaen, or chest, formed of four or five rough slabs of stone, placed on their edges at right angles, and covered at the top with another of a larger size; and in places where the soil was chalky, and no stones of dimensions sufficient to form a chest could be obtained, the body was placed in a cist, or excavation, cut in the chalk, or natural soil, over this was piled a barrow, or artificial mound of earth and stones; and with the primary interment, in those barrows considered as the most ancient, neither warlike weapons, ornaments, or articles of any description, or vestiges of cremation, are found.



Stone Axe, or Hammer.
 Arrow Head of Flint.
 Sepulchral Urn.
 Brass Celt.

3. Flint Celt.4. Brass Dagger.7, 8. Drinking Cups.

The next mode of burial, by simple inhumation, seems to have been that, where the body was laid prostrate at full length on the ground, or within a cist cut in the chalk or soil, and various articles of flint and stone, such as arrow heads and celts, hammers and battle-axes, deposited with it: and, at a later period, weapons, and ornaments of bronze, bone instruments, whet-stones, earthen cups, and

paliuri viminibus ita constringunt, ut collem cruribus annectatur."—
Tom. v. p. 185.

g Montfaucon, in describing from Diodorus Siculus and Strabo the funeral customs of the Troglodytes, says, "Ii mortui cadaver, aiunt,

beads of amber, jet, glass, stone, and vitrified earth, and, in some few instances, ornaments of gold: the body being thus accompanied, the earth was heaped over it in a regular shape.

The custom of interring articles with the dead may very possibly have been derived from the Phænicians; for the earliest account extant, where weapons are mentioned to have been deposited in a sepulchre, tends to prove that it prevailed, partially at least, if not generally, amongst the Canaanites, so far back as the time of Joshua, or about 1400 years before the Christian era; since it is recorded, that on his death, the knives, or weapons of flint, with which he had circumcised the Israelites at Gilgal, were buried with his body in the tomb. i In allusion also to this custom, as practised eight centuries afterwards, are the words of Ezekiel: "They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell (the grave) with their weapons of war: and they have laid their swords under their heads."

The practice of cremation does not appear to have prevailed amongst the earliest settlers of Britain, or their immediate descendants, but was clearly a later introduction; and it seems to have originated amongst some of the eastern nations at a very remote, though uncertain, period; for we are informed that about 1050 years A.C. the men of Jabesh Gilead, apparently for a similar reason to that assigned by Pliny, burnt the bodies of Saul and his sons, after they had taken them down from the walls of Bethshan, where the Philistines had exposed them,

Γαλαάδ· ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνῆμα εἰς ὁ ἔθαψαν αὐτὸν ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἶς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ ἐν Γαλγάλοις ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καθὰ συνέταξεν αὐτοῖς Κύριος· καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας.

¹ The passage from the book of Joshua is not to be found in our English translation, but occurs in an ancient copy of the Septuagint, preserved in the Vatican: Καὶ ἔθα-ψαν αὐτὸν πρὸς τοῖς ὁρίοις τοῦ κλή-ρου αὐτοῦ ἐν Θαμνασαρὰχ ἐν τῷ ὅρει τῷ Ἐφραῖμ ἀπὸ Βορρᾶ τοῦ ὅρους τοῦ

and buried the bones under a tree. k In the Homeric poems this custom is mentioned as having been practised at the siege of Troy; and the most probable presumption is, that the Phœnicians brought it into this country.

The most ancient interments of this kind, if we may judge of such by the absence of the funeral urn, are those where the burnt bones and ashes of the deceased have been simply deposited within a cist, or excavation, in the chalk, and then covered with stones, and earth heaped over, so as to form a barrow.

The funeral urn bespeaks an era somewhat more refined; in this, the bones and ashes being collected together, were deposited, and it was then placed in a cist, cut in the chalk, or in a cistvaen, formed of rough slabs, or simply on the floor, or sometimes, as in secondary interments, near the apex of a barrow.

Ancient British urns are most frequently found in an inverted position, with the mouth turned downwards over the remains; they have, however, been sometimes discovered with the mouth uppermost, covered with a flat stone, to protect it.

In many respects they differ from those of the Roman era, from which they are in general easy to be distinguished. They are coarsely formed, without the aid of a lathe, and in shape bear some resemblance to a common flowerpot, or truncated cone: the ornaments on them are rude, consisting chiefly of zigzag and short diagonal, and other lines, scored or traced on the pottery whilst soft; and many appear to have been hardened merely by exposure to the sun, or blackened by the funereal fire.

With the method of burial by cremation, we are well assured the Druids were acquainted; for Pomponius Mela, in treating of their doctrines, declares, that they maintained the souls of men to be immortal, and that there was another life after this, wherein they existed amongst

spirits; and that they did for this reason burn and inter with the dead such things as suited them when alive.

Most, if not all, of the sepulchral tumuli of the ancient Britons, will be found comprehended under one or other of the following heads, or classification:

The Long Barrow.

The Bowl-shaped Barrow.

The Bell-shaped Barrow.

The Druid Barrow.

The Cairn, Carnedd, or Stone Barrow.

In each of the above classes, however, there are differences both in shape, size, and construction.

The most ancient barrows, or those which from their contents are reasonably presumed to be such, are distinguished from others by their semi-oval, wedge-like, or lengthened shapes, whence they bear the denomination of Long Barrows: they are seldom, or never, found together in groups, but singly, and on elevated ground. The original or primary interment in these, which are sometimes found to contain the remains of a single body only, and sometimes of several, was by simple inhumation, unaccompanied by arms, ornaments, or articles of any description, and has been generally discovered at the broadest or east end of the barrow, either lying on the floor, which was often paved with flints, or within a cistvaen, or stone chest. A range of cells, or cistvaens, communicating by a passage with each other, have been formed beneath a few of these ancient tumuli, but they seldom contain more than one such receptacle, and not always that; in some instances a long heap or ridge of stones or flints has been found to extend throughout the length of the barrow, beneath an outer coating, to the thickness of several feet, of marl and earth.

Interments subsequent to the primary one, both by inhumation and cremation, have often been deposited in

¹ Lib. iii. c. 2. "Æternas esse itaque cum mortuis cremant ac animas, vitamque alteram ad manes defodiunt apta viventibus olim."

different parts of the same barrow, but nearer to the surface.

After Sir Richard Colt Hoare and Mr. Cunnington had investigated several of these long barrows in South Wiltshire, they ceased to open more of the same kind, on account of their general unproductiveness. "Other barrows," says Sir R. C. Hoare, "display such a variety in their external design and internal deposits, as to confound all systems, provided we were inclined to form one; but the long barrows are so uniform in their construction, and uninteresting in their contents, that we have at length given up all researches in them, having for many years in vain looked for that information which might tend to throw some satisfactory light on the history of these singular mounds of earth."m

The Bowl-shaped Barrows are the most common of any, and are sometimes, though not always, encircled by a foss.

The Bell-shaped Barrows are so called from being fashioned with great care and accuracy in that form; they are commonly surrounded by a foss, but in their internal contents exhibit nothing calculated to distinguish them from the bowl-shaped barrow.

The Druid Barrows, or such as go under that name, received their appellation from Dr. Stukeley, who supposed that they were devoted to that class. Sir R. C. Hoare did not, however, coincide with him in opinion; but having investigated several, rather imagined from their contents that they were appropriated to females: they are distinguished by being placed in the midst of a circular area, formed by a vallum and ditch on the inside, like the ancient religious circles of the Britons; and sometimes two or more barrows are contained in the same area. The bowl, bell-shaped, and Druid barrows, are often found together in groups, on downs and barren moors, and near the Druidical temples or stone circles of the Britons.

In many parts of Scotland and Wales, and in Cornwall, Northumberland, and some other counties, are some very ancient barrows, called cairns, or carnedds, from their being entirely constructed of stones piled together without mortar, with sometimes a thin coating of turf, over a cistvaen containing the interment. In the Scilly Isles are some barrows edged with an outward circle of large stones; in the middle is a cavity or cistvaen, walled on each side, and covered with large flat stones, and over all is heaped a tumulus of small stones and earth.

Cistvaens are the rudest and most ancient description of stone coffins, though composed of several slabs, the size was rarely proportioned to the length of the body inclosed, being much shorter, and, consequently, did not admit of its being deposited at full length; the body was, therefore, when interred in one of these, placed according to the prevailing custom of a very early age, with the knees upraised towards the breast, in a sitting or contracted position.

The internal contents of ancient sepulchral tumuli have been found to be very various. With interments, both by simple inhumation and cremation, drinking cups of clay, spear or lance heads, and daggers of flint and brass, arrow heads of flint, celts ⁿ of flint, stone, or brass, bodkins or

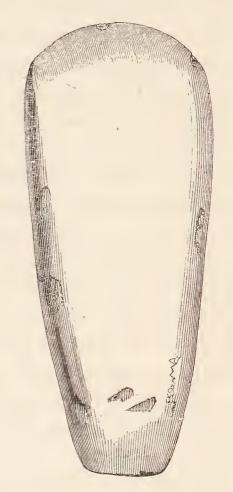
n Much has been written in the endeavour to ascertain, by probable conjecture, the purposes for which those peculiar articles of flint, stone, and bronze, which are comprehended under one general name, that of *Celts*, were fabricated. Amongst those whose attention has been engaged by this subject are, Drs. Stukeley and Borlase, Mr. Lort, Mr. Douglas, Sir W. Scott, Sir J. Banks, and Sir R. C. Hoare. The latter, after enumerating the opinions of many preceding writers with which he was unable to coincide, states his own, that that they were instruments used for domestic, not for military,

architectural, or religious purposes. Anc. Wilts. vol. i. p. 203.—Sir S. R. Meyrick calls them battle-axes, and has, in the engraved illustrations of his ancient armour, pointed out the mode in which he conceives them to have been fastened to the staff or handle of wood. The most simple of these celts are of flint or stone, and gradually taper at one end to a sharp-edged point; others, like the stone hammers, are perforated for the insertion of a handle: the metallic celts have generally on the one side a socket hollowed out for the reception of a handle, and are likewise often provided with a loop or ring,

skewers of bone, whetstones, and beads of amber, jet, and glass, variously coloured, and of different shapes and sizes,

have frequently been discovered, and in some instances armille or bracelets of brass and ivory, rings, and pensile ornaments of jet, and sometimes, though very rarely, articles of gold; with interments by cremation also, pins of brass and bone which fastened a cloth within which the ashes were sometimes enveloped, and remnants sufficiently apparent even of the cloth itself, have been found.

In general, not more than a few of the articles above enumerated were deposited together; with some interments merely a drinking cup, with others a lancehead, dagger, celt, or other wea- Celt of White Flint, found at Long Compton, pon of flint, stone, or brass; with



Warwickshire .- Pen. Ant.

others, beads only; and with others, where cremation has been practised, nothing more than a pin of brass or bone. Some barrows are, however, much richer in their contents, and contain a variety of these articles.

Interments by cremation in barrows, in which the ashes have been simply deposited in a circular cist or on the floor, without either urn, arms, or ornaments, are common; weapons, pins, beads, cups, and other articles, have, however, not unfrequently been found with a simple deposit of burnt bones.

In some barrows pieces of stags' horns have been deposited, whence it has been conceived that the person there interred was a hunter.

seemingly for the purpose of sus- served both for weapons of war, pending them from the side. It as well as articles of domestic use. is very possible they may have

Articles of iron are seldom, if ever, found in those tumuli which are conjectured to be of a date anterior to the Roman invasion; when such are discovered, the presumption is, that they belonged to the Romanized Britons or early Saxons.

Interments by cremation were sometimes, though rarely, deposited in wooden cases; • and skeletons have been found inclosed in rude wooden chests, and within the hollowed trunks of trees.

Cups, with holes in them, are supposed to have been suspended over the funeral pile filled with perfumes; both these and the drinking cups, which are common, are rudely ornamented; they are found either at the head or feet of a skeleton, or with a simple deposit of burnt bones.

Many barrows contain vestiges of burials both by simple inhumation and cremation; the primary interment was deposited at the bottom of the barrow, and at a later period the old barrow was again opened for a fresh interment, and in some barrows three or four distinct interments, evidently of different periods and in different modes, have been discovered.

The researches of Sir R. C. Hoare and Mr. Cunnington amongst the sepulchral tumuli of Wiltshire, have tended to throw much light on a subject which was previously very imperfectly illustrated, and involved in great obscurity.

In a Long Barrow opened by Mr. Cunnington, he found "a rude urn, containing burnt human bones, at the west end; the next section was made in the highest part of the east end, but finding nothing, he commenced another section nearer the eastern extremity, where, after clearing away the earth for the depth of two feet, he came to a large stone, which required the strength of three men to lift out. This proved to be the top of a pyramid of loose flints, marl, stones, &c. which became wider nearer the bottom, where the base of the ridge measured more than twenty feet in length, and about ten feet in

[°] Hoare's Anc. Wilts. vol. i. pp. 121—126.

width. Beneath this ridge were found eight skeletons, lying promiscuously in various directions; seven of them were adults, the eighth a child; they had been deposited on the floor of the barrow, between two excavations in the native soil of an oval form, and seven feet apart. These oval cists, or pits, were cut in the chalk, about four feet in length and two and a half deep, and the skeletons were covered with a pyramid of flints and stones." P

A long stone barrow with a cromlech or cistvaen on its eastern extremity; one of that sort which is of the most rare occurrence, and which, from its external and internal circumstances, appeared to have been one of the most ancient of the British sepulchral monuments, was opened at Nettleton, Wilts, by Sir R. C. Hoare. The tumulus was laid or en longitudinally to the extent of 150 feet; but nothing was discovered in it but the remains of a single interment, apparently of a young man, about six feet in height, lying on the left side, with his legs gathered up, and the knees approaching the chin. No sort of weapon, nor urn, nor implement, was found there, except a small sharp instrument of flint, the use of which appeared uncertain. The cromlech, on the extremity of the tumulus, (consisting only of three large stones, two erect, and one large flat stone fallen down and reclining against the former) was not disturbed, although Sir R. C. Hoare was of opinion that the principal interment lay under it, on account of his not wishing to risk the falling of the stones and the destruction of that ancient British monument, although by his so doing he might have cleared up a doubtful point. 9

A long barrow in the parish of Wellow, in the county of Somerset, explored in 1816 by Sir R. C. Hoare, when opened was found to contain a narrow passage, 47 feet in length, on each side of which were three recessed cells, or cistvaens. The walls both of the passage and cells were formed partly of large and partly with layers of small

stones piled closely together without cement. A rude kind of arched roof was constructed with stones, so placed as to overlap each other. This curious barrow, which was of an oblong form, 107 feet in length, and 13 feet in height, appeared to have been previously disturbed and the sepulchral deposits removed.

In a barrow of a circular form, seventy feet in base diameter and six in elevation, opened by Mr. Cunnington, "he found at the depth of two and a half feet, three skeletons lying in different directions: pursuing his researches, he dug to the depth of twelve feet from the top of the barrow, six of which were in the native soil, and then discovered the primary interment, consisting of a skeleton lying with its head to the north, and the legs and thighs drawn up as close as possible to the body. On the right side of the head lay a small black stone hatchet, which, added to the extraordinary depth at which the body was deposited, proved this to have been a very ancient sepulchre." s

Another—"A beautiful bell-shaped tumulus, contained within a circular cist, cut in the native chalk, an interment of burnt bones in a very large sepulchral urn, accompanied by several beads of amber, jet, horn, and brass, and a brass pin. Within it also was a beautiful little incense cup, richly ornamented." ^t

In a bell-shaped barrow, opened by Sir R. C. Hoare, he found, at the depth of about eighteen inches under the surface, two skeletons, lying north-east and south-west, and apparently placed one above the other. At the head of the uppermost was a drinking cup of soft pottery, rudely ornamented, and the fragments of another cup of still ruder texture and workmanship. On the eastern side of the tumulus, and near the feet of the skeleton, was a large heap of burned bones piled up together, without

r'An account of this barrow, Archæologia.
illustrated with engravings, is s Anc. Wilts. vol. i. p. 174.
given in the 14th vol. of the t Ibid. p. 243.

any cist. Under the skeletons was a considerable quantity of flints, which led him to suppose that he had not discovered the primary interment; he therefore continued his researches, and amongst the flints perceived large pieces of stags' horns, and half a stone celt; and at the depth of eleven feet, after the very laborious removal of an immense collection of flints, discovered a skeleton of large proportions, lying north-east by south-west, on its left side, with its legs gathered up, according to the most ancient and primitive usage. Near its side was deposited a most beautiful brazen dagger, that had been gilt, and protected by a wooden scabbard, some part of which was still seen adhering to it, also a large and a small ornament of jet, perforated with two holes for suspension. Near the thigh-bone of the skeleton was another ornament of jet, resembling a pulley, four very perfect arrowheads of flint, as well as some pieces of flint chipped and prepared for similar weapons, and a small brass pin. A fine urn, probably the drinking cup, lay broken at the foot of the British Hero." u





1. Arrow Head of Black Flint.

2. Ditto of White, found near Newhaven, Derbyshire. Of the exact size.

In one barrow, at the depth of four feet and a half, the skeleton of an infant was discovered, with its head laid towards the south, and immediately beneath it a de-

^u Anc. Wilts. vol. i. p. 238.

posit of burnt bones and a drinking cup. At the depth of eight feet, and in the native chalk, was the primary interment, viz. the skeleton of a man, lying from north to south, with his legs gathered up, according to the primitive custom. On his right side, and about a foot or more above the bones, was an enormous stag's horn." v

In this last we have the primary interment by inhumation, with the legs gathered up; the secondary interment by cremation, and a third by inhumation at full length.

In a Barrow between Upton and Warminster, Wilts, opened by Sir R. C. Hoare, in 1809, he found at the depth of five feet the remains of a human skeleton which had been deposited in a wooden box or trunk of a tree; but the bones were nearly decomposed owing to the wetness of the soil; amongst them was found a small brass dagger, but so corroded that it would not bear removing. w

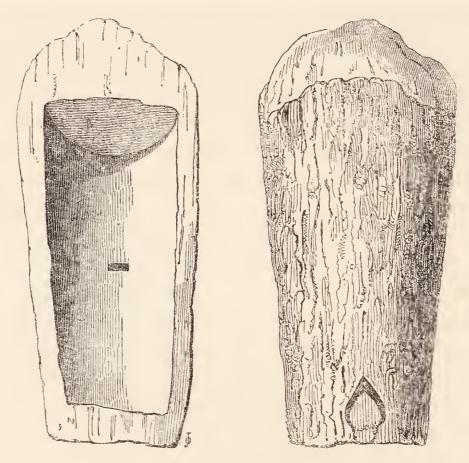
In a bell-shaped Barrow on Winterbourn Stoke Down, Wilts, about 15 feet in elevation, also opened by Sir R. C. Hoare, the excavators found at the depth of nearly 15 feet a shallow oblong cist, in which a skeleton had been deposited within the rude trunk of an elm tree, with its head lying to the north-east, on the left side of the head a beautiful urn had been deposited. This resembled in tint the fine red Samian pottery, and appeared to have been turned in a lathe, but it was not more than half-baked. Near the breast of the skeleton lay a brass dagger, which had been guarded by a case of wood highly ornamented, the handle seemed to have been made of box-wood, near it lay a brass pin with an ivory handle. On the same side, but near the thigh, was a fine spearhead of brass, very perfect, and most elegantly moulded.*

In a Barrow, opened in 1767, near Wareham, in Dorsetshire, there was found in the centre, even with the surface of the ground, over which the Barrow was raised

^v Anc. Wilts. vol. i. p. 116. ^w Ibid. p. 52. ^x Ibid. p. 122.

to the height of 12 feet, a very large hollow trunk of an oak rudely excavated, 10 feet long, and containing a cavity three feet wide, in which lay several human bones wrapped up in a covering composed of several skins, which, by remains of the hair, appeared to be deer skins. At one end of the rude chest was found an oak drinking cup. y

One of the most remarkable interments of this description was discovered in the year 1834, by W. Beswick, Esq., in the examination of a large Barrow, or Tumulus, on his estate, at Gristhorpe, near Scarborough. At the depth of about six feet from the surface the spades of the labourers employed in the excavation struck against a hard substance, which proved to be a quantity of oak branches, loosely laid together; these being removed an immense log of wood, situated north and south, seven



Ancient British Tree Coffin, from a Tumulus at Gristhorpe.

feet long by three broad, presented itself. This log, on being removed, was found to be the lid of a coffin made

y Gentleman's Mag. for 1767, p. 53.

from the trunk of an oak roughly hewn at the extremities, and probably split by wedges. The external bark was still in good preservation, and on it was carved the rude imitation of a face, placed near the lower end of the coffin, the depth of the hollowed part of the coffin, varied from thirteen to fifteen inches, and the length was five feet four inches; at the bottom near the centre was an oblong hole, three inches long by one wide, which, perforating the coffin, was intended no doubt to carry off the aqueous matter arising from the decomposition of the body. The lid of the coffin was hollowed internally nearly the same as the coffin itself. On the removal of the lid a human skeleton was discovered quite perfect, and of an ebony colour. This body had been laid on its right side, with the head to the south and the face turned towards the rising sun. It had been wrapped in the skin of some animal which had been originally fastened at the breast with a pin of horn or bone. The skeleton measured six feet two inches in length, and the lower limbs must have been doubled up to admit of it being deposited in the coffin, the interior of which was much shorter. With the remains were found the head of a spear or dagger, of brass, of an ancient form, with rivets at the broad end to attach it to a shaft or handle; the flint head of a javelin; two rude arrow heads of flint, and a beautifully formed ornament of horn, or bone, conjectured to have been the termination of the handle of the javelin or dagger, hollowed out with three perforations on each side for the purpose of fastening it by means of pins; an instrument, or pin of wood, flattened on one side to about half its length, and the opposite extremity rounded; a pin of horn, which had been used to secure the skin in which the body had been enveloped, the fragment of a ring of horn or bone, and the remains of a shallow basket of wicker-work. No article of pottery was found in this interment, and from the articles deposited in the coffin it may be inferred that this was a very ancient interment,

subsequent, however, to the period the Phœnicians first traded to this country, as appeared from the dagger of brass.

Tumuli over cistvaens, some containing bodies buried entire, and others interments by cremation, are common in Wales and Scotland, and have also been found in various parts of England. And cistvaens have also been discovered without any superincumbent barrow.

A few years back, on digging for limestone near the site of an ancient British settlement at Newnham Regis, in the county of Warwick, a rude cist was discovered, formed of the limestone. This contained a skeleton with the legs contracted, or gathered up, the scull of which had fallen between the knees. On levelling a tumulus near the same spot, some forty years ago, a skeleton was discovered, extended at full length on the ground.

In Llangaed parish, Wales, a cistvaen was discovered, which measured two feet nine inches by one foot nine, and three feet deep, composed of four rude slabs of grey marble or limestone, and covered by a fifth, three feet nine inches by three feet five inches. It lay north and south, the scull at the north end; and it was to the discoverers a matter of wonder how the body, being so disproportioned to the coffin, could be laid straight in it. a

In one of the tumuli, opened close by Stromness, the entire body of a man was found enclosed in a stone coffin, about four feet and a half long. The body had been placed in a sitting posture, and had fallen down between the thigh bones when the chest was first discovered; the bones supported each other, so as to shew the original position. In another coffin, discovered in the same hillock, the body had been laid on its side, the knees to the breast, and the hands to the cheeks.^b

Manchester Natural History Society.

^z A full description of the discovery in this tumulus, with engravings, was published in 1836, by Mr. Williamson, curator to the p. 11.

ciety.

^a Gough's Sepul. Mon. Introd.
p. 11.

^b Ibid.

Both in the isles of Sanda and Stronza are numerous tumuli, which contain, within cistvaens or stone coffins, the bodies of men deposited entire.c

In many cistvaens the sepulchral urn only, which contained the ashes of the deceased, was deposited.

In the parish of Llanarmon, near Vale Crucis, North Wales, are several sepulchral tumuli. Mr. Pennant was at the opening of one, composed of loose stones and earth, covered with a layer of soil about two feet thick, and over that a coat of verdant turf; towards the middle of the tumulus several urns were discovered of sun-burnt clay, of a reddish colour on the outside, black within, being stained with the ashes they contained. They were placed with the mouth downwards, upon a flat stone; and upon each was another, to prevent them being broken by the weight above: numerous fragments of bones, which had escaped the action of the fire of the funeral pile, were deposited about the urns.

In the Deverell Barrow, opened by Mr. Miles in 1825, seventeen urns were found in cists, under large stones, and four more in the natural soil, enclosed in a kind of arch, composed of flints; besides these were five cists cut in the chalk, which contained burnt human bones, without any urn; and on the floor of the barrow four more interments were discovered, where the bones were collected in a heap with charcoal, without even a stone to protect them. In this extraordinary barrow, which was fifty-four feet in diameter at the base, and about twelve feet in height, were no less than thirty interments by cremation. d

In cutting through some high ground at Brandon, in the county of Warwick, in the year 1837, to form the line of Railroad between London and Birmingham, the labourers employed disturbed an ancient British place of sepulture. In this was discovered a sepulchral urn of rude pottery, ornamented with diagonal lines; this was

Gough's Sepul. Mon. Introd. p. 13. d Gent.'s Mag. Dec. 1826.

broken to pieces, and one or two fragments only preserved; with this were deposited three drinking cups of different sizes and shapes, the smallest of these was a curious little cup, rudely fashioned, and ornamented on the exterior by scored lines, forming a zigzag pattern, the other two cups were plain. ^e

In the year 1835, an ancient sepulchral Barrow, at Oldbury, near Atherstone, in the county of Warwick, was opened under the superintendance of Mr. Hawkes, of the Eagle Foundry, Birmingham, and the author. The position of this Barrow was at the outskirts of a wood,

and on the brink of some high ground on the Hartshill range of hills. The appearance of it before it was opened was that of the common bowl-shape form, about 15 feet high, and 70 feet in diameter at the base; the sides were covered with trees and underwood, but no trees were growing on the summit, and a space was soon cleared and the excavation commenced on the east side, and was from thence continued to the centre of the Barrow. At the distance of about two feet from the surface on the east side, some bones, a spear-head of iron,



and the iron boss or umbo of a shield, Ancient British Dagger, found in both much corroded, were discovered; these appeared to be the arms and interment of some Romanized Briton of the third or fourth century of the Christian era. On continuing the excavation and approaching the centre of the Barrow, indications of a cairn, or heap of loose stones, became apparent, the apex of which reached to within eighteen inches of the summit of the Barrow; the superincumbent earth being taken off, this cairn was gradually removed, and underneath, at the depth of between six and

^e The three cups are delineated in the vignette at the end of the chapter.

seven feet, two sepulchral urns were discovered, each deposited with the mouth downwards, in a cist of rough stones carefully constructed around it. These were accompanied by two smaller vases, or drinking cups; but, from the perishable half-burnt materials of which the urns and cups were composed, nothing but fragments could be obtained, although the greatest care was taken to remove them. Near to these lay the blade of a small brazen dagger, or knife, which had a rivet or pin at one extremity, for the purpose of securing it to the haft. number of nuts, which seemed to have been deposited as part of the funeral viaticum, and two small chippings of flint, were also found at the same depth, but no arrowhead or celt, although such might have been thrown out unawares in the rubbish. Notwithstanding the discovery of these urns, the excavation was continued still deeper, the natural soil not having been reached, and at the depth of about eight feet from the surface a third sepulchral urn was found deposited like the former in a rude cist of stones, with the mouth downwards over the burnt bones; close to this was a drinking cup, lying, with respect to the urn, in a singular oblique position, with the mouth inclining downwards. This was the only article of pottery that could be got out tolerably perfect, for, in attempting to remove the urn, it broke to pieces, but the fragments were afterwards reunited. No other discovery was made, though the excavation was continued till the natural soil became apparent at the depth of about 10 feet below the surface, on coming to which the work was discontinued. The urn and drinking cup last discovered exhibited in their fashion and make the usual characteristics of ancient British vases, they were each of a truncated cone-like shape, with a wide mouth, that of the urn slightly inclining inwards; and they were each more or less ornamented with scored lines and small punctured holes, and bore a striking similarity to the ancient British urns discovered in tumuli in different parts. These, with the fragment of one of

the other cups discovered in the same Barrow, are delineated in the vignette at the head of the chapter.

The conjecture is not improbable that the Celtic or aboriginal inhabitants of Britain, before their intercourse with any other people, practised only the mode of interment by simple inhumation.

Cremation, the refinement of the funeral urn, and the custom of depositing ornaments and weapons with the remains, were introduced, probably, at various periods by the Phœnicians and Belgic Gauls; the funerals of the latter, Cæsar describes as being most sumptuous; and asserts, that they threw into the fire every thing which they considered to have been much esteemed by the deceased. ^f

It must not, however, be imagined that the whole population of ancient Britain was buried beneath barrows; comparatively a very small proportion of it was so; for as the largest barrows often contain a single interment only, and there are few where the remains of more than three or four bodies have been deposited, it is evident that they were erected only over the remains of the Druids, the warriors, and chieftains of the people, and their families.

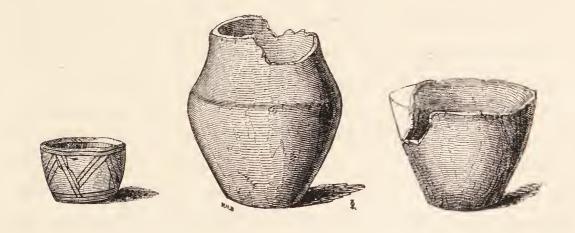
The same rites of burial which the Britons observed, very generally prevailed likewise amongst the ancient German and other Teutonic nations; for in those sepulchres amongst them which are esteemed as of the greatest antiquity, stone axes, hammers and celts, and brazen weapons, have been found, both with bodies buried entire, and with urns which, on account of their age and rudeness, were extremely friable; whereas, in those sepulchres where urns of better construction and more recent date were deposited, instruments of iron, which denote a more advanced era, have been discovered much oftener than those of brass.

Of the German sepulchres, there are some which are sunk beneath the surface of the earth, and contain both

bones and urns, but have no barrows raised over them; and these have been considered as the last resting places of the poorer classes of the people. Others, over which tumuli of earth and stones are heaped, contain likewise interments both by simple inhumation and cremation; and these are thought to have enclosed the remains of their princes, illustrious men, and heroes, and often of whole families of distinction.

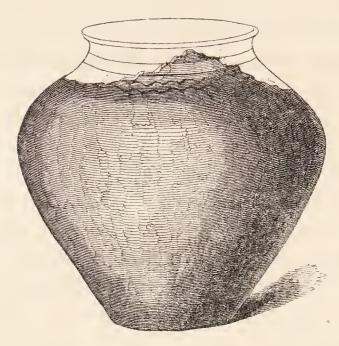
With reference to the urns found in these ancient sepulchres, Olaus Wormius mentions some as being of a globular form; whilst he describes others as dissimilar in fashion to the former, and of a cylindrical shape, which latter, it is clear from a comparison with those found in the British tumuli, were of the more ancient description.

The solicitude with which the Britons regarded the rites of sepulture is evinced by the labour and care they bestowed in the raising of their burial mounds. Imbued with the doctrine of an after state of existence, in which, as they conceived, the pursuits and gratifications of this life were again to be followed and enjoyed, they sedulously observed the custom, first practised by the eastern nations, of placing the articles chiefly prized by them—vessels, arms, and ornaments—by the side of the body in the grave, inasmuch as they vainly imagined that they would be hereafter needed by the disembodied spirit of the dead.



Ancient British Drinking Cups found in a Barrow at Brandon, Warwickshire.

g Olaus Worm. Mon. Dan. p. 42.



Roman Sepulchral Urn from a Burial Place in the Parish of Churchover, Warwickshire, near the ancient Roman Station Tripontium.

CHAPTER II.

OF THE SEPULCHRAL REMAINS OF THE ROMANS IN BRITAIN.

A DEEP respect for the memory of the dead, and a belief that the ghosts of the unburied wandered for a century in gloomy solitude along the banks of the Styx, before they were suffered to cross over to the Elysian fields, occasioned among the Romans a very strict observance of their funeral rites; and in conformity with these, the body after death was, with many ceremonies, solemnly carried in procession to the place where it was to be burnt or interred.

Although prohibited by the laws of the twelve tables j from burying or burning their dead within their cities or towns, they were allowed to deposit their remains close by; and at many of the ancient towns in Italy, the burial places still appear on the sides of the roads leading from

i Hæc omnis, &c. Æneid. Lib. j Hominem mortuum in urbe ne sepelito, neve urito.—Cic. Leg. 2.

them, commencing near the gates, which custom prevailed amongst them also in Britain, since their sepulchral vestiges are most commonly found adjoining or very near to their stations, and in or by the sides of their public highways.

Amongst the Romans the custom of burning the body was not of primitive institution; but their dead were anciently buried entire; k and though they early adopted the practice of cremation, which they derived probably from Greece, such was not their usual mode of burial till towards the end of the Republic. Under the early emperors, however, and during part of the period in which Britain was a province of Rome, it had become almost universal; but as Christianity prevailed, this custom declined; and about the end of the fourth century, though not altogether abolished, it had fallen into very general disuse. 1

Anciently, amongst other ceremonies, when the funeral pile was on fire, garments, and precious stuffs, and aromatics were thrown into the flames; and when the body was reduced to ashes, wine and milk were cast on the fire to extinguish it; but the laws of the twelve tables, which prohibited in funerals many superfluous and unnecessary expenses, forbad wine to be used any longer for that purpose, and the pile was afterwards quenched with water. By the same laws the custom of burning costly articles and garments with the dead was likewise much restricted.

From the sepulchral vestiges of the Romans in this country, it appears that after the body was consumed, the ashes and bones were carefully collected and deposited in an urn, which was then placed, either alone or with others, in a vault or cist, formed of rough stones, and covered over with earth; or else it was simply laid a

^k Ipsum cremare apud Romanos Naturalis, Lib. vii. non fuit veteris instituti, terra contunc institutum.—Plinii, Historia

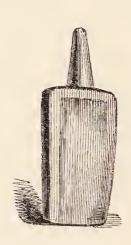
¹ Licet urendi corpora defuncdebantur. At postquam longin- torum usus nostro sæculo nullus quis bellis obrutos erui cognovere sit.—Macrobius, Saturnal. Lib. vii. c. 7.

little below the surface of the soil, without any tumulus over it, and seldom with any visible indication of sepulture whatever. In some places in or near cities and towns in Britain, formerly Roman stations, as at London and York, the general burial-place belonging to that particular station has been discovered by the number of urns and other sepulchral relics dug up within certain limits.

When three or four urns are found in a vault, or close together on one spot, it is highly probable that all such belonged to one family. Urns, apparently of Roman manufacture, have also been found singly, and at some distance from any known station.

The cinerary urns of the Romans differ much from the rude and unbaked urns of the Ancient Britons; and the manufacture of them, as may easily be conceived, was far superior; they were evidently turned by the lathe and wheel, and thoroughly burnt; in shape and size, however, they somewhat vary, though they are in general of a globular form in the body, and moulded quite plain,





Lacrymatories of Glass.

1. Found at Southfleet, Kent.

2. Found in a Roman Sepulchre at York.

or nearly so, and they sometimes, though not always, are found to contain a small ampulla, a glass or earthen vial, commonly termed a *lacrymatory*; in which either perfumes, unguents, or lustral waters, used for purification, and to defend the manes from hovering over the ashes of the dead, were enclosed.^m They are also sometimes

m With reference to the oils and perfumes used by the Ancients, rich carried their own most pre-

accompanied with pateræ, or small shallow bowls of red Samian ware, earthen cups, n and præfericula, or vessels

of the pitcher form, with a narrow neck and bowed handle, used at sacrifices for the purpose of pouring out into the pateræ libations of milk, blood, and wine; o which cups and vessels, when deposited in the grave, probably contained the like libations, and the meats offered at funerals; p and besides these, earthen lamps,q and coins. Glass se-

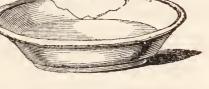


Præfericulum.

pulchral urns of elegant workmanship, filled with burnt bones, have likewise been, in several instances, found,

and are most frequently of a cylindrical or square jar like form with a single handle.

When the body was not burnt, it was disposed in the tomb or



Patera found at Daventry.

grave, with the arms straight down by the sides; and pateræ, præfericula, and earthen cups, lamps, lacryma-

cious unguents to the Thermæ, or baths, in phials of alabaster, gold, and glass, which were of such common use both in ordinary life and at funerals, that they have very frequently been found in modern times, whence they acquired the name of Lacrymatories, from a mistaken notion concerning their original destination. Sir William Gell calls them 'Unguentaria.'— Pompeiana, p. 112.

- ⁿ Inferimus tepido spumantia cymbia lacte Sanguinis et sacri pateras— VIRG. ÆN. 3.
- O Upon the sides of many of the Roman Altars which have been discovered in this country, instruments of Sacrifice, and the Vessels used thereat are represented; as the Securis, or sacrificing axe; the

Secespita, Culter, or knife; the Præfericulum, or jug from whence the wine was poured; the Patera, a broad and shallow bowl, into which the libation was first poured, and thence cast on the top of the altar; and the Simpulum, a kind of ladle with a long handle.

P St. Augustine alludes to the custom which prevailed even in his time of men heaping meats and wines upon tombs, as if, as he observes, departed spirits required fleshly food.—De Sanctis, Serm. 15.

q The sepulchral lamp was regarded as allegorical of the cessa-tion of mortal life. Hence Polynices is represented as inferring his own approaching death from seeing in a vision,

Conjugis Argeiæ lacerâ cum lampade mæstam Effigiem. Sta

Stat. Theb. xi. 142.

tories, and coins, sometimes deposited with it. But many sepulchral remains, apparently Roman, have been dug up entirely devoid of these accompaniments.

Stone tombs, coffins, or sarcophagi, and even earthern coffins and sepulchres formed of tiles, were in some instances made use of by the Romans, wherein to inter their dead. These have been found to contain not only the remains of bodies buried entire, but also cinerary urns. Coffins of lead have likewise been dug up in burial places of the Romans.

It does not appear that it was ever customary amongst the Romans, except in very early times, and on very special and particular occasions, to raise barrows over their dead, either in Italy, or in any of their conquered provinces; and consequently, those tumuli which appear on eminences along or near their roads, in forming which they often followed the ancient British trackways, and which tumuli are found to contain skeletons, urns, and other funeral relics, were probably constructed over the bodies of some of the Ancient Britons or of the British Chieftains engaged in the Roman service, and may afterwards have served as exploratory mounts, beacons, or signal posts, for which purposes alone many of them seem to have been thrown up. There are indeed a few remarkable instances in which Roman sepulchral remains have been discovered beneath tumuli of the largest size, as within the Bartlow Hills, Essex, and two tumuli at Thornborough in Buckinghamshire, one of which was opened in 1839; but their burial places are seldom denoted by any external mark on the surface.

The sepulchral remains of the Romans may be distinguished from those of the Britons, by their well-burnt and elegantly shaped urns, and also by their lamps, pateræ, præfericula, and lacrymatories, which articles are neither found in the tumuli of the ancient, or of the later Britons, or early Saxons. It was also unusual, and contrary to the Roman custom, at least during the ages of the higher

empire, to bury ornaments or arms with the dead; the implied construction of the laws of the twelve tables was against such a practice; and both Papinian and Ulpian, the celebrated civilians who flourished in the third century, have on this subject expressed their opinions. "The inconsiderate desires of the dead respecting their sepulture, ought not," says the former, "to be carried into effect; as if, for instance, any one should wish for garments, or any other superfluities, to be expended on his funeral." And Ulpian declares, that "ornaments ought not to be buried with the dead, nor any thing else of the kind." s

But amongst both the Ancient and Romanized Britons and early Saxon invaders, the custom was far otherwise, since they were wont to deposit with their dead all the trinkets, ornaments, and arms which belonged to them when alive; and the presence or absence of these may frequently serve as the only criterion to distinguish between a Roman and a British or Saxon grave.

This subject, however, cannot be well elucidated without adducing descriptions of some of the sepulchral vestiges of the Romans discovered in Britain.

The ancient burial place of the Romans belonging to Londinium (London) was to the north of the city, outside of the walls, near Bishopsgate. Here, as Stowe informs us, t lieth a large field, of old time called Lolesworth, now Spitalfield, which, about the year 1576, was broken up for clay to make bricks, in the digging whereof many earthen urns were found, full of ashes and burnt bones of men; each of these had in them, with the ashes of the dead, one piece of copper money, some of which were of Claudius, some of Vespasian, some of Nero, of

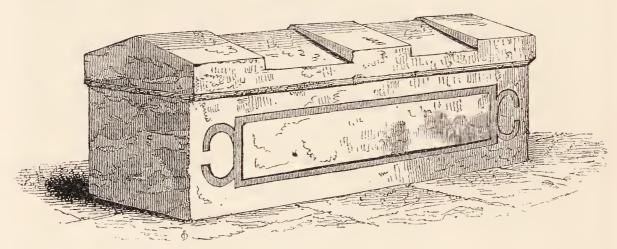
Non autem oportet ornamenta Book ii. c. 5.

cum corporibus condi nec quid aliud hujusmodi, quod homines simpliciores faciunt. — Ulpianus, Lib. 14.

t Stowe's Survey of London, Book ii. c. 5.

r Ineptas voluntates defunctorum circa sepulturam (veluti vestes aliud ha aut si qua alia supervacua ut in funus impendantur) non valere.— Lib. 14. Papinianus, Lib. 3.

Antoninus Pius, of Trajanus, and others. Besides those urns, many other pots were found in the same place, made of a white earth, with long necks and handles, like to our stone jugs." These were empty, but seemed to have been buried full of some liquid matter, long since consumed, and soaked through. For there were found divers vials, v and other fashioned glasses, some most curiously wrought, and some of crystal. Some of these glasses had oil in them, very thick, and earthy in savour. Some were supposed to have had balm in them. There were also found divers dishes and cups, of a fine redcoloured earth, which shewed outwardly such a shining smoothness, as if they had been of coral: these had, in the bottom, Roman letters printed. There were also lamps of white and red earth, artificially wrought with divers antiques about them. In the same field also hath been found divers coffins of stone, containing the bones of men, as also the sculls and bones of men buried without coffins, or in coffins of wood.



Roman Coffin of Stone discovered at York.

The Roman burial place at York, the ancient Eboracum, was near the river, outside of Bootham Bar, and about a furlong from the city. Here many sarcophagi, or stone coffins, and a great quantity of urns of different colours, shapes and sizes, have been disclosed and thrown up. Many hundred urns have been discovered without the walls of York, at various times, but none within;

^u Præfericula. ^v Lacrymatories. ^w Pateræ of Samian ware.

and in the suburbs, on the southern side of this city, was discovered, in the year 1807, a Roman vault, the walls of which were of stone, and the top arched with bricks a foot square; this vault was eight feet in length, six feet in height, and five feet in width, and was found to contain a sarcophagus cut out of a single grit stone, and covered with a blue flag, in which was a skeleton lying with the head elevated by being placed on a step; on each side of the skull a glass lacrymatory was found, one perfect, the other broken. The sarcophagus measured in length seven feet, in width, three feet two inches, in depth eighteen inches, and in thickness four inches.* A stone sarcophagus, or coffin, enclosing a skeleton, was discovered in 1813, in the suburbs of St. Alban's, the Roman Verulamium, near a road leading towards Redbourn. It was in the form of an oblong trough, perfectly plain, of the same width throughout, and without any circular enclosure for the head, as in the stone coffins of the middle ages; the lid was five inches thick. Besides the skeleton, the coffin contained three glass vessels of different forms, which were found standing in different parts of it. This coffin was afterwards removed to St. Michael's church. y

Two Roman tombs were found by the quarries half a mile out of Lincoln, on the Horncastle road; four great stones set together like a coffin, and one on the top. There were in them the bones of a man, with urns, lacrymatories, and coins.^z

In the parish of Merkeshall, near Norwich, at the distance of two or three furlongs from the great Roman camp at Castor, the Venta Icenorum of Antoninus, the burial place belonging to that station has been discovered. Numerous sepulchral urns, containing calcined bones and ashes, have been taken up from this place; the substance

x A view of this vault and sarcophagus is engraved in the sixteenth vol. of the Archæologia.

y Archæologia, vol. 17.
z Gough's Sep. Mon. Introd.

of which they were composed was of a firm and glossy nature, apparently well dried or burnt; four of these urns, elegantly shaped and variously ornamented, were dug up near the top of a natural elevation in the same parish. ^a

An ancient Roman burial place was discovered in the year 1810, in a garden in the village of Fordington, about fifty yards east from the corner of the walk called the Walls, on the east side of Dorchester, (the Roman station Durnovaria,) Dorsetshire. From this garden the possessor had occasion to remove a large quantity of earth. The space opened was about ninety-two feet in length, and about forty-three feet wide; the greatest depth dug out was about thirteen feet, but the land lying on a gradual ascent, the depth was not uniform through the whole extent. In this excavation was observed, first, a light black earth for about two feet; next, a brown marble with chalk of one foot, then entirely chalk. On throwing out the chalk, human skeletons were found in great numbers, certainly not less than a hundred, together with numerous urns of various forms and sizes; many fragments of urns and of pateræ were also discovered. Some of the urns were ornamented with indentations like net work, others with diagonal lines; some were surrounded with a wave-like ornament, others had clusters of lines, and these crossed again at intervals with similar lines. Some were of red earth, some of reddish brown earth, and others of black earth. The bodies were found lying in different directions, and at various depths, to nearly the bottom of the excavation. About twenty urns of different forms and sizes were taken up and preserved: many others were destroyed. The larger urns contained bones partly consumed by fire; one of these urns was about three parts filled with such bones, which were quite

^a They are engraved in the eighteenth vol. of the Archæologia, and from the manner in which they are ornamented, coupled with the fact that no libatory vessels, or

any fragments of such were found near them, I am inclined to think they contained the remains of some Romanized Britons. free from any mixture of charcoal or earth, and appeared in this, as well as in others, to have been carefully collected and deposited in the urn. This urn was covered with a patera, or saucer of black earth, full of charcoal; both the patera and urn were removed in complete preservation. The small urns (cymbia) did not in general contain any bones or ashes, and were generally found at the head of the unburnt skeleton. Many fragments of pateræ of black earth were found, and also of urns or vessels (præfericula) of a large size, having a very small mouth and handle. A coin of Hadrian, the only one discovered, of the middle or second brass size, was found lying on the breast of one of the bodies.b

A Roman burial place has been gradually exposed to view during the last few years in the parish of Churchover in Warwickshire, in consequence of excavations having been made from time to time on the site for gravel to repair the roads. The situation of this ancient place of sepulture adjoins the Watling Street Road, and is near to a well-known house called Cave's Inn. Many interments by simple inhumation have been here disclosed, but very few by cremation; and a large sepulchral urn is the only one that has been yet discovered.c With the other remains, however, a vast number of pieces of broken pottery have been dug up, consisting of fragments of cups and bowls, pateræ, or shallow saucers, and præfericula or pitchers, with a narrow neck and mouth, used for the purpose of pouring the funeral libation into the patera. The pottery is of different kinds, both coarse and fine; some being of a blueish grey, or leaden colour, some of a stone white, and some of a light red. Several pieces of red glazed Samian or Coraline ware, ornamentally embossed on the surface with figures, foliage, and other fanciful but usual designs of Roman character, have been also dug up. All the pottery appears to have been

Since the above was printed I have reason to doubt His place being a Roman bemetery but rather a refuse heap of Roman debris from a mansio or Station close by M.H.B

<sup>b Archæologia, vol. xviii. p. 421.
c A vignette of this urn appears at the head of this chapter.</sup>

broken before deposited with the dead, as in no instance have the entire fragments of any one article been collected. No warlike weapons have been discovered with these remains, the absence of which affords an additional illus-

tration, if such was wanted, of the custom of the Romans, who, differing in this respect both from the Ancient and Romanized Britons, do not appear to have buried arms with their dead. No ornaments have been found, with the exception of one Roman fibula and a stylus, both of brass; for the Romans were not accustomed, as a general practice, to inter their dead in ornamental attire. One coin, a silver Denarius of Nerva, a piece of flat Roman glass of a greenish hue Roman Fibula from Burial Place Churchover.



with a round edge and a coarse-grained surface; a bone counter, and a circular perforated stone have been also picked out of the soil.d This spot may have been the burial place to the ancient Roman station Tripontium, which was about two miles distant.

The burial place used by the occupants of the Roman station Bennavenna, Borough Hill, near Daventry, was discovered in 1837 in effecting the diversion of a road which led from the village of Norton into the Watling Street. Close to the latter, on some rising ground, a site appears to have been fixed upon by the Romans of that station for the depositary of their dead, in accordance with their usual practice, and this lies distant nearly two miles north-east of Borough Hill.

Numerous interments, both by cremation and inhumation of the body entire, were disclosed at this place in the cutting through a portion of the high ground to form the road. Many sepulchral urns, both of a large

d The relics above described are in the Author's collection.

and small size, were discovered, but so broken by the pickaxe and spade that sufficient fragments of one only could be obtained in a state fit to be reunited. was one of the smaller cinerary urns, of the common plain globular form, eight inches and a half high, and the same dimensions in width at the mouth; but several smaller vessels, similar in shape, from four to six inches in height, have been preserved in nearly a perfect state, together with a vessel, nearly ten inches high, with the sides partly impressed inwards or fluted. Several small cups, one of the plain red coraline ware, and fragments of pateræ and præfericula, a few pieces of embossed Samian ware, the mouth and fragment of one of the handles of an amphora of large size, with the potter's mark, ACIRCI, impressed upon the handle; the fragments of a mortarium, or bason of stone-coloured ware, with its lip or mouth, and the potter's mark, ALBINVS, impressed upon the rim: a Roman fibula of bronze, and a few small coins of the Lower Empire were also found in the excavation. Among the numerous fragments of pottery, some were upwards of an inch in thickness. The whole extent of this burial place cannot be easily ascertained, as a small part only, and that apparently lying on the outskirts, was disturbed.e

In digging by the side of the high road near Chesterton, Huntingdonshire, in 1754, was found a coffin of a yellowish hard stone, six feet two inches long, covered with a flat lid, which had on the underside an edging let quite down, about one inch and a half or two inches deep, coinciding with the edges of the chest, and containing an entire skeleton near six feet long, the teeth sound and firm, the ribs fallen from the back bone; also

in their possession, aided by a personal inspection by the Author, in company with them, of the site of this ancient resting-place of the dead, the above particulars have been derived.

^e Many of the sepulchral relics here found have been preserved from destruction by T. O. Gery, Esq. of Daventry, and his son, Mr. T. L. Gery. From their information, and a view of the articles

three glass lacrymatories, one of which was entire, and contained a corrupted fungus substance mixed with water, a small brass seal, three or four pins of ebony or agate, and coins of Faustina and Gordian. The substance of nine or ten other skeletons was found near the chest, and all of them only at the depth of one foot. f

Near the river Severn, and at a short distance from Wroxeter, the ancient Uriconium, a discovery was made in the year 1798 of an inclosure of large stones, a little below the surface, within which were deposited three large glass urns, each with one handle, elegantly ribbed; they contained burnt bones, and in each was a lacrymatory of the same materials as the urns, which were of a most beautiful transparent light green. Some earthen urns, an earthen lamp, and a few coins of the Lower Empire, were found at the same place, and the whole were covered with large flat stones; it was supposed to have been the burial place of some family of distinction residing at the neighbouring colony of Uriconium. g

In the year 1794, at Ashby Puerorum, in Lincolnshire, a stone chest sixteen inches square was found about three feet below the surface of the earth, wherein a glass urn of a greenish hue, filled with burnt bones and ashes, was deposited; a small lacrymatory was also discovered amongst the fragments.h

In the year 1758 was found, at Haverhill in Essex, together with other sepulchral vessels, a large glass urn of jar like shape with a reeded handle, this contained a quantity of burnt bones, on the top of which was a lacrymatory. i

A glass sepulchral urn was found, about the year 1765, in a field called Kingsmead, near Cirencester; it was wrapped in lead, j and deposited in a stone hollowed out

f Gough's Sep. Mon. Introd.

g Gent's. Mag. Feb. 1797. h Engraved in Archæologia, vol. xii.

ⁱ Archæol. vol. xiv. p. 74. ^j Glass urns, protected from injury by leaden cases, and filled with burnt bones and a liquid, which, on being analyzed, has

to receive it. This urn was about ten inches in height, of a square jar like form, and without any handle, and of a greenish but not very transparent colour.k

In the year 1790 a glass urn containing burnt bones was discovered in a field about half a mile eastward of the east gate of the ancient Lindum (Lincoln).

was of the common square jar-like form, with a reeded handle, and the colour a blueish green rather opaque. 1

A burial place was some years ago discovered at Southfleet, in Kent, in a field called Lole Field, adjoining to Watling Street. horse's foot sinking in whilst ploughing, led to an urn of rude strong red pottery, covered with Roman Glass Urn with reeded handle. m



a tile containing burnt bones, and part of a glass lacrymatory. A second was found of a different shape, and smaller. Nine feet south from the urns was a stone tomb covered with two large stones, into each of which was cemented an iron ring. The tomb contained two rude leaden coffins, in the form of parallelograms, covered with cement and nails, which may have formed wooden cases. coffin was the perfect skeleton of a child of seven or eight years of age; and with one, a handsome gold chain, like a watch chain, ornamented with angular pieces of a blueish green stone or composition; in the middle of each alternate link there had been pearls, and at the bottom a square flat stone set in gold, with an intaglio of an oval shape; a gold ring with two serpents' heads at the junction, and another with a jacinth. A little distance from this, about three feet below the surface, a stone pavement was found, and under it a sarcophagus divided

been found to consist of mingled water, wine, and oil, have been discovered at Pompeii.

k Archæol. vol. x. p. 131.

¹ Ibid. p. 345. m Ibid. vol. xxv.

into two parts, nicely fitted together by a groove, and hollowed in an oval form for the reception of two glass urns, one of them containing the lesser portion of the bodies, which occupied one third of it, and filled to the brink with a transparent liquor without smell or taste; the other, containing the remaining part of the bodies, and some of the same liquor, which had been absorbed or evaporated; between the urns were two pairs of decayed shoes of superb and expensive workmanship, the leather reticulated with gold thread. The dress had also been put into the sarcophagus, but was decayed. On each side of the sarcophagus were large earthen urns, with ashes, all broken by the superincumbent weight. Very near the sarcophagus, and on a level with it, were deposited two empty red earthen pint bottles and two red pans, in one of which were two small rib bones and some ashes, all protected by four stones covered with a larger. It is probable, from the form and ornaments of the shoes, that this was a family vault in the Lower Empire.ⁿ

At Keston, in Kent, the foundations of a building of a circular form, supposed to have been a Roman temple, were a few years ago discovered; and amongst other relics found near, were two stone sarcophagi, or coffins, one of which was of a rectangular oblong shape, covered with a heavy coped lid, much like the triangular-shaped coverings to stone coffins of the twelfth century; the other coffin narrowed towards the feet, and on one side was cut a plain angular-shaped tablet, oblong in form, with the dovetail at either end, and of undoubted Roman design.

In 1835 some workmen, digging for a drain in the Castle yard, York, discovered, not far from the governor's house, about seven or eight feet below the surface, a stone coffin seven feet long with a triangular coped lid of great thickness, weighing nearly a ton. On proceeding further

ⁿ Gent.'s Mag. Feb. 1804. twenty-second vol. of the Archæ^o These are engraved in the ologia.

they found another stone coffin of nearly the same size and shape, the lid however being of less thickness. In each of these coffins a skeleton was contained, and on one of them was inscribed as follows:

> Aurelio Supero Centurioni Legionis vi. qui vix. annis xxxviii mensibus iii. diebus xiii. Aurelia Censorina conjux memoriam posuit

These coffins are now deposited in the Cathedral at York, and the shape of one is exhibited by the vignette at the end of this chapter 1. 32

In Burford Church, Oxfordshire, is preserved a rude stone coffin, or sarcophagus, apparently Roman, found about a mile and a half from that town, near the road leading to Cheltenham. This is hollowed throughout, is of a considerable depth, and the edges are rebated so as to admit of a close fitting cover or groved lid. It is not of a regular shape, but one of the sides narrows towards the feet, and is rounded off at that end, and it is devoid of any kind of ornament. When found it contained a skeleton.

In some parts of Britain, sepulchres have been found of a roof-like shape, and formed of Roman bricks or tiles. One of these was discovered at York in the year 1768, in a piece of ground near the city walls, west of Micklegate Bar; each side was composed of three large tiles, each twenty inches long and fifteen broad; these were placed in a triangular or roof-like form, and covered at the top with small hollow semicircular tiles; the tomb was about three feet and a half in length, and contained some bones and several urns, wherein were ashes; also a præfericulum, and part of a vessel of a red colour, probably a patera. Each end of the sepulchre was closed with a tile of the same dimensions as those at the sides, and on each of these end tiles was this inscription:

LEG. IX. HIS.P

^p These are engraved in the second vol. of the Archæologia.

In 1726, Dr. Stukeley saw, in St. Botolph's churchyard, Bishopsgate, London, which was near to, and probably formed part of the general cemetery of the Romans to that city, a Roman grave made of great tiles or bricks, each twenty-one inches long, which kept the earth from the body.^q

The Bartlow Hills, a group of large artificial barrows in the parish of Ashdon in Essex, were formerly conjectured to have been thrown up by the Danes early in the eleventh century. Within the last few years they have been explored, and found to contain undoubted Roman remains, thus presenting a very rare exception to the general mode of burial practised by the Romans of interring the dead in very shallow excavations, whence perhaps the origin of the phrase 'sit tibi terra levis.' These barrows are arranged in two lines, four in one and three in the other, the latter being smaller than the former. The altitude of the largest of these barrows is ninety-three feet, and the diameter one hundred and fortyseven feet. The three smallest of these barrows were opened in January 1832 by John Gage, Esq., and in the middlemost, which was not more than ten feet high, the remains of a wooden chest were found; this had been about four feet square, but was entirely decayed, and the spike nails which had fastened it on all sides, and some of which were four inches and a half long, were lying in a square as they had fallen, and at the angles were iron straps with portions of wood adhering to them. This chest had contained the following sepulchral relics, which were discovered in the space it had occupied: a thin transparent glass vessel, nearly eleven inches high, resembling a Florentine flask, with a long narrow neck and a ribbon-fashioned handle; a small square jar-like and narrow mouthed glass vessel, six inches high; a spherical shaped vessel like a pitcher, of coarse yellow

q Gough's Sep. Mon. Introd. p. 28.

earthen ware, with a narrow neck, seven inches high, apparently the præfericulum; eight vessels of red glazed earthen ware, in the form of cups and saucers, stamped with the potter's marks, the *cymbia* and *pateræ*; two small urns of dark coloured earthen ware, between three and four inches in height, a little bronze lock, an iron lamp, and a small deposit of human bones.

In one of the adjoining barrows on the same line, a brick sepulchre was discovered in the shape of an altar tomb, six feet three inches long, two feet three inches and a half wide, and nearly two feet high. This was constructed on the bed of chalk about a foot below the natural surface, and between seven or eight feet below the artificial soil, and was built up with seven courses of brick, besides the basement, which consisted of a single course; the lid or cover being composed of a double course of brick. The bricks varied in thickness from two inches to two inches and a half, and the largest were seventeen inches long by eleven inches and a half wide. On opening this sepulchre, the following articles were discovered; a large cylindrical glass urn of a greenish colour with a reeded handle, eleven inches and a half high; this was open at the mouth, and contained a deposit of burnt human bones covered with a pale yellow liquor, with which the vase was two thirds full; a gold signet ring lay on the top of the bones; and with the remains was found a coin of Hadrian of second brass. A smaller cylindrical glass vase of the same shape and quality, nearly six inches high, with a short reeded handle, contained a small quantity of a dark coloured fluid; a small cup of yellow glass with a slender handle, three inches and a quarter high; some fragments of fine platted basket-work; a small wooden vessel hooped round the middle with bronze; and the decomposed wood of a small coffer, with the lock and iron straps which had belonged to it, were also found in this sepulchre.

In the third barrow of this row were discovered a large

square green-coloured glass urn of the jar form, twelve inches high, with a reeded handle, and full of burnt human bones; two small glass vessels of the same form and quality; an iron lamp with a long handle fastened by a ring from which the lamp was suspended; a bronze vase of the pitcher shape, five inches and a half high, with an elevated handle; and a dish of bronze seven inches and a half in diameter, and one inch and a half in depth, with a solid straight and fluted handle, nearly five inches long, terminating in a ram's head. The two latter articles were evidently the *præfericulum* and *patera*.

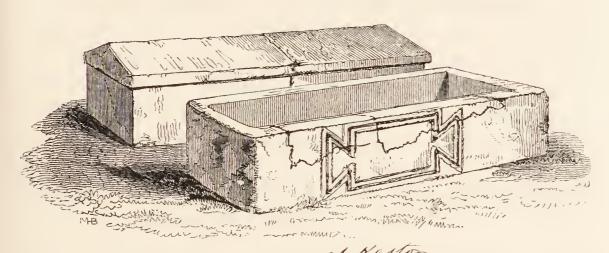
These barrows clearly appear to have contained the remains of Roman individuals of distinction; no arms, either offensive or defensive, were discovered; hardly an ornament of personal attire with the exception of a ring; but all the articles bore the impress of simple Roman workmanship and character, and were such as the Romans were wont to deposit with the dead.

Though it is hardly possible in all instances to discriminate between the sepulchral remains of the Roman settlers in Britain, and those of the natives under their sway, yet the general absence of tumuli, (for those at Bartlow only prove the exception,) arms, and ornaments, and the discovery of burials both by simple inhumation, where the bodies were not burnt, as also by cremation, where the ashes were deposited in urns, with the general accompaniments, in both cases, of cymbia, pateræ, and præfericula, or the fragments of such; and also, though not so frequently, of lacrymatories and lamps; and occasionally, but rarely, of an ornamental appendage of attire; a coin, or other trifling article, will, in most cases, be found to constitute the more prominent indications of the burial places of the former, whilst the latter,

logia is a minute and detailed ac- derived.

r This is represented by the count of the opening of these vignette in p. 39. tumuli at Bartlow, from whence s In vol. xxv. of the Archæo-the above particulars have been

though become more civilized, still retained, with some modifications, the customs of their ancestors, and continued to inter their dead with arms, and in their choicest apparel. Hence the analogy and distinction should be made between those places of sepulture wherein ornaments and arms are found, and those which contain, together with the interments, lamps and libatory vessels only, used at the sepulchral sacrifice.



Roman Coffin of Stone found in Kent, now deposited in York Cathedral.

From an engraving in Britton's Cathedral Antiquities.

the archaeologia vide ante p. 40.



an British Sepulchral Antiquities, discovered at Churchover, Warwickshire. a angle Saxon.

CHAPTER III.

OF THE SEPULCHRAL REMAINS OF THE ROMANIZED BRITONS AND EARLY SAXONS.

THE practice of barrow burial, though continued to the seventh or eighth century, does not appear to have been so prevalent in South Britain during the Roman sway, as it was before the conquest by that nation, or even after their final departure; for we find in very few of the large British tumuli either urns, arms, or other articles of a description such as we might assume would supersede the rude-formed weapons of stone and brass, and urns and cups of unbaked earth, used by the Britons before that period; and in lieu of which they must soon

a 1. Sepulchral Urn. 2, 3. Drinking Cups. 4, 5. Iron Umbo of a Shield. 6, 7. Spear Heads of iron.
8. Iron Knife. 9. Spear Head.
10. Iron Pin. 11. Hooked instru
ment of iron. 12, 13. Remains of Iron Buckles. 14. Sword of Iron. The above relics are in the Author's possession.

have acquired from their conquerors others more artfully shaped, and fabricated from better materials.

An investigation into the sepulchral remains of the Romanized Britons was a subject, amongst others, to which the attention of Sir R. C. Hoare, the historian of Ancient Wiltshire, was directed.

"Another matter of inquiry," says he, "has always most strongly excited my curiosity; namely, the places selected for burial by the Romanized Britons. That after the conquest of our island by the Romans, the Britons associated with them in their original settlements, and were instructed by them in their arts and sciences, is both natural and evident from the fragments of Roman pottery, stuccoed walls, hypocausts, &c. which we have invariably found on the site of British towns and villages; but where did they bury their dead? Certainly not in tumuli; for no Roman urn has been discovered within them in our district. Chance, however, may on a future day point out their mausolea, and reward some zealous antiquary with a rich collection of ancient relics. Chance alone can make this desirable study; for we have as yet no clue to guide us, and no apparent symptom to direct the operation of our spades in this particular inquiry."

But interments, both by cremation and of the body entire, have been discovered near the sites of some Roman British towns. Funeral urns, shaped in a different manner from those peculiar to the Ancient Britons, turned by the lathe, and formed after Roman models, yet unaccompanied with any of those articles which so forcibly characterize the burial places of the Romans, have been dug out of tumuli; and interments have also been found where bodies, accompanied by arms and instruments of iron, beads, ornaments of bronze, and drinking cups, differing however from those of the Ancient Britons, have been inhumed at a very short distance beneath the surface, without any superincumbent tumuli.

These interments, in which are indications of an intermixture of the ancient British and Roman modes of burial, may very probably have been those of the Romanized Britons, and of those German tribes, who, serving as allies in the Roman army, were brought over to Britain, where they were rewarded with donations of land, and settled.

In Caledonia, a country never entirely subdued by the Romans, the practice of barrow burial continued; the funeral ceremonies are described in the poems of Ossian, where allusion is made to "the green hills," and mounds of earth heaped up over the mighty dead.

"Fall I may! but raise my tomb, Crimora! Grey stones, a mound of earth, shall send my name to other times."—Carric-Thura.

"Behold that field, O Carthon! many a green hill rises there, with mossy stones and rustling grass: these are the tombs of Fingal's foes, the sons of the rolling sea!"—Carthon.

"Three bards attended us with songs. Three bossy shields were borne before us: for we were to rear the stone in memory of the past. We raised the mould around the stone, and bade it speak to other years."—Colna-Dona.

These poems are supposed to refer to events which took place about the third century of the Christian era, and to have been written very soon after.

When the Romans were compelled to abandon Britain, the Caledonian tribes, the Picts and Scots, took advantage of the dissensions which on their departure prevailed, to issue forth in predatory bands against the defenceless inhabitants of the south, who, having no longer foreign legions to rely upon for their protection, and divided amongst themselves, were not able to withstand such sudden and repeated aggressions, and were at length necessitated to solicit aid from the Saxons, a powerful and warlike Teutonic tribe, which inhabited the northern parts of Germany. Accordingly, about the middle of the fifth century, a small body of Saxon warriors landed in South Britain, and these, with the assistance of some of the natives, drove back the northern invaders within their ancient limits, and were rewarded for their services with

a considerable tract of land, with which for a time they were contented, but soon afterwards, on receiving from their own country considerable reinforcements of adventurers, they demanded an increase of territory, and being refused, made various attempts to settle themselves more securely in Britain, where, after a protracted and brave, but ineffectual struggle, by the natives, they succeeded in driving such of the latter, who were not inclined to submit, into Cornwall and Wales, and at the close of the sixth century, had completely established themselves in the southern parts of Britain, which from the Angles, a tribe of Saxony, was thenceforth called England.

Anciently the Saxons, in common with other German nations, burnt their dead, as well as buried them entire. The ancient Germans, we are told by Tacitus, cared not for pompous funerals; this custom only was observed amongst them, namely, that the bodies of illustrious persons were burnt with particular kinds of wood; they heaped not up funeral piles with garments or perfumes; each one's own peculiar arms, and the horses of some of them, were cast into the fire. Their tombs were raised with turf, and they despised the lofty and costly magnificence of monuments as only burdensome to the dead.

There are scattered over various parts of this country, clusters of small campaniform, or conic-shaped barrows, raised at a period evidently posterior to the settlement of the Romans; since in these have been discovered articles both of a warlike and domestic nature, very dissimilar to those deposited in the larger tumuli of the Celtic and Belgic tribes, from which these barrows differ likewise in construction; and these are conceived to have been the tombs of the later Britons, or early Saxon settlers, of the fifth, sixth, seventh, and eighth centuries.

In several parts of Kent are clusters or ranges of these small tumuli, as on Chatham Downs, at Ash, at St. Margaret's Cliff, between Deal and Dover, on Barham Downs near Canterbury, at Chartham near Canterbury, at Sibertswould, now Shepherdswell, and in Greenwich Park. They occur likewise at Dinton near Aylesbury, Bucks, at Winstor, Derbyshire, on Wimbledon Common, and elsewhere. Many, however, have been levelled for agricultural purposes.

Most of these have been found to contain interments by simple inhumation, accompanied by various warlike weapons, ornaments, decorations of the person, appendages of dress, and other funeral relics.

Some have been opened in which a spear-head, the boss or umbo of a shield, a knife, a buckle, and sometimes a sword, all of iron, and a vessel of earthenware, have been deposited with the body, apparently that of a male.

With interments of females, fibulæ or broaches, and clasps of bronze, armillæ or bracelets, pensile ornaments, and beads of amber, glass, and earth, have been found.

Other articles that have been placed in these tumuli consist of vessels of earthenware, glass cups, crystal balls, iron rings, hooked instruments of iron, bow braces, volsellæ or tweezers of bronze, finger rings of silver, brass, and iron, and coins of Anthemius and Justinian, and others of the Lower Empire.

From fragments of iron nails and decayed wood found occasionally in these barrows, the dead are supposed to have been sometimes buried in coffins; and in several of the tumuli in Greenwich Park, braids of human hair, and shreds of woollen cloth, in the latter of which the bodies appeared to have been enveloped, were discovered.

The spear-head has been generally found near the right shoulder, the knife by the side of the body, and the umbo of the shield lying between the bones of the legs; this latter protuberance was no appendage to the bucklers of the Roman soldiery, but the 'bossy shield' was used by certain of the German tribes so early as the first century; for we are informed, that in the battle fought between Agricola and Galgacus, the German auxiliaries of the

Roman army, the Batavians, struck and mangled the faces of the enemy with the bosses of their shields. Two centuries later, as we have before noticed, the 'bossy iron shield' was common amongst the Caledonian tribes, and is often alluded to by Ossian. Those found in the small barrows of the later Britons, or early Saxons, are about six inches in diameter, have a rim through which they were riveted or fastened by nails to the shield, and generally terminate in a button. At a later period they assumed a more conical form, and ended in a point; but I am not aware that any of the latter kind have ever been discovered in barrows.

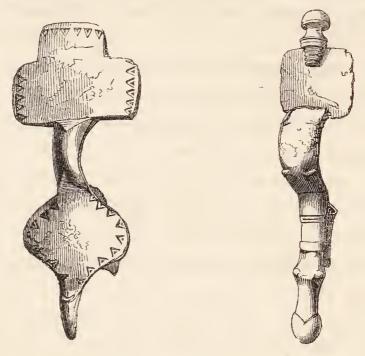
The swords which are sometimes found on the left side of the body, have no guards; but at the extremity of the handle there is a small cross bar, about as long as the breadth of the blade, which probably served in some measure to secure the casing or handle of wood; the length of the blade is generally about thirty inches, of the handle five more, and the blades are two inches in breadth, double edged, and sharp pointed, and seem to have been inserted in wooden scabbards, which from the length of time have perished.

The buckle of brass or iron, often discovered near the middle of the body, was appended to and served to fasten the girdle or belt which encircled it.

The fibulæ taken from many of these small barrows are broaches of gold, silver, and brass or copper, with a movable acus or pin, which perforated the garment, and served to connect one part of the dress with another; by the men they were used to fasten the tunic and chlamys or mantle on the right or left shoulder, and by the women, the vestment in front of the breast. They are differently shaped; some oblong, somewhat in the form of a cross, and not very dissimilar, though much smaller, to the

b A very early MS. in the British Museum, Harl. Lib. No. 603, represents a Saxon warrior with a rick's Crit. Inq. Introd. p. 62.

guard beneath the trigger of a gun, and, with the acus compressed into the socket, have been compared to a bow ready strung; others are of a circular form, varying



anglo Saxon Roman British Fibulæ. From a Roman British Burial place near Bensford Bridge, Warwickshire.

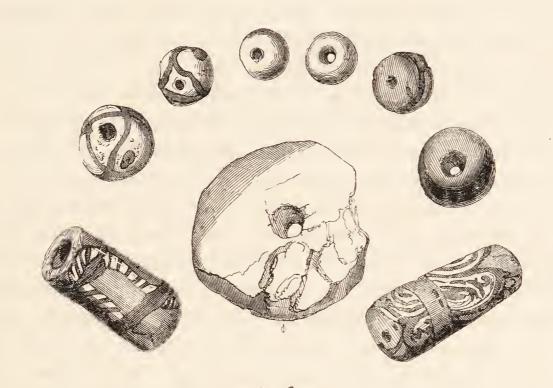
from one to three inches in diameter, and these latter are sometimes ornamented with engraving and milling, and enchased with garnets and turquoises. Besides these are clasps of bronze and silver, which fastened the zones or girdles of the females.

The pensile ornaments, or pendants, are often of gold, set with garnets and other stones, and variously ornamented, and of an oval or circular shape; they were suspended from the neck by means of a loop attached to them, in the same manner as the Roman bullæ.

The beads which have often been found in these small tumuli are of amber, glass, and vitrified earth; the two former kinds have, by their long continuance in the earth, acquired an opaque thin coating or incrustation, and those of amber are irregular in shape; those of vitrified earth are of variegated colours, with stripes of red, green, yellow, white, and blue, spirally, transversely, and per-

c The Roman bow-shaped fibulæ are fashioned differently to the Roman British or Saxon, and do not present the same flattened sur-

pendicularly disposed. In the Gododin of Aneurin, a poem of the sixth century, mention is made of the wreath of amber beads with which Hengist, the Saxon chieftain, is therein represented to have been adorned. From the situation, however, in which they commonly appear in sepulchral tumuli, their use as a necklace is evident; and they are seldom or never discovered in the same grave with articles of a warlike description, but principally with female interments.



Beads of Amber, Glass, and vitrified earth,
From a Roman British Burial place near Bensford Bridge, Warwickshire.

The glass cups or vases, and crystal balls, occasionally extracted from these tumuli, are thought to have been appropriated to certain funeral rites and magical purposes; and the bottles and vessels of earthenware, for libation and lustral purification.

From filaments of cloth found accreted to the acus or iron pin of the fibula and buckles, and from the impression of woollen and linen on iron arms and instruments, it would seem that the dead were buried in their cus-

e Douglas's Nenia Britannica, p. 14.

d Of amber was the wreath which twined about his temples.
Translation—Davies's Mythology of the Druids, p. 329.

tomary apparel, with their arms and personal decorations properly arranged.

The funeral relics discovered in these tumuli, considered as the graves of the Romanized or later Britons and early Saxons, bear an affinity in some respects to the sepulchral remains of the Romans: but the arms, ornaments, and articles deposited, vary from those of that nation; nor was the mode of barrow burial ever prevalent amongst the Romans. Amongst other articles, it is true, we sometimes meet with coins of the lower empire, but as many of these are of a period subsequent to the final departure of the Romans from this country, they cannot be considered as a criterion whereby we are able with certainty to ascertain to what people these interments may be ascribed; much must, undoubtedly, be left to conjecture: from the long continuance, however, of the Romans in this island, and the intercourse and frequent movements which subsequently took place between the legions formed out of the tribes of Britain, and those of Germany and Gaul, the supposition cannot be otherwise than reasonable, strengthened also by a comparison between these and the ancient British tumuli and Roman places of burial, that an intermixture or blending of funeral customs took place, and that the later Britons and early Saxons followed in their burials partly their own, and partly the rites, adopted by them, of the Romans.

A range of small tumuli on Borrough Hill, near Daventry, Northamptonshire, were opened in the year 1823, under the inspection of Mr. Baker, the historian of that county.

One of these exhibited a simple interment by cremation; the floor was covered with a single course of small stones, in a circle of about four feet diameter; upon it was spread, about two inches in thickness, the burnt ashes and bones of the deceased, intermixed with charcoal and red earth. At the east end lay a rude buckle of brass without a tongue, and also a considerable quan-

tity of the same metal so corroded that it broke to pieces on removing. Above was another single course of stones, succeeded by a stratum of fine dark earth, nearly a foot thick, which was surmounted by stones apparently piled with care to the height of near two feet, and thinly covered with turf.

In another, at the depth of two feet from the apex, was a small circular cist, just large and deep enough to contain an urn of light brown ware, about eight inches high, covered with five stones, the points of which were rudely angular, meeting in the centre, and surmounted by the fifth.

Another, which scarcely exceeded a foot in its highest elevation, disclosed, about three feet below the central surface, a circular cist, rather more than three feet in diameter, excavated out of the natural substratum of yellowish sand; the inner edge was lined with small stones, and the urn and its accompaniments were surrounded with fine maiden earth. The urn, which was of a mixture of coarse sand, and blackened by the smoke of the funeral pile, contained the same deposit as the preceding ones, except that the bones were less consumed; it stood at the east end, with its mouth upwards, and uncovered. Contiguous to it, on the south, was a small vessel with a handle; a few inches to the west of the urn was a libatory or sacrificial patera of the red glazed Samian ware; f and in a proximate position to it were corroded nails and fragments of iron.

Another of these tumuli was composed of the soil of the surrounding ground, piled over the sepulchral deposit, and was thought to have been a family barrow, as it disclosed four distinct interments on the same level, with crematory urns of different sizes. The first urn, which contained ashes, burnt bones, and earth, was discovered north of the centre, about two feet below the

These are engraved in the preceding chapter, p. 29.

apex,-it was formed of a coarse light reddish earth, unornamented, unbaked, or baked only in the sun, nine inches in height and in its widest diameter, and graduating to three inches at the base. Near it were the broken remains of a smaller one of a blueish grey colour. About three feet to the south, near the centre, was an urn of light reddish earth, assimilating in form to the first, and the mouth covered with a large rude stone; parallel to this covering stone, and transversely to the urn, lay a small vessel, with a narrow neck and bowed handle. About the same distance, bearing south west, the third interment appeared. The urn varied but little in size and contour from the preceding, but was of a blueish, or rather blackish earth; and judging of the regularity of the close and narrow lines which encircled it, must have been turned in a lathe. It was accompanied by a small vessel, nearly the counterpart of the one in the last, but not perfect; the handle was broken, and the fracture there and on the side proved its crude halfbaked composition.

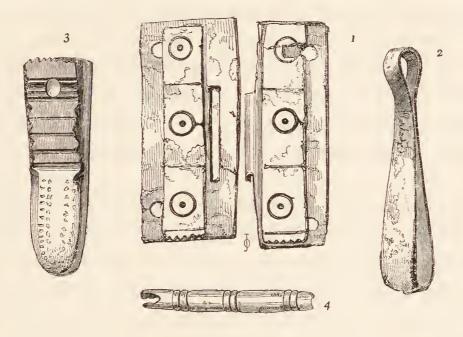
Within a foot of the last, on the west side, was the fourth interment, probably of an infant connected with the larger one; the urn, which was of light red earth, and filled with ashes, bones, and mould, as the others, being only five inches high, and unaccompanied with any vessel.

The urns were all of the globular shape, and none of that truncated cone-like form so common amongst the Ancient Britons.

Some of these funeral interments Mr. Baker was inclined to attribute to the Britons prior to the Roman invasion, and others to the Romanized Britons; but from the pateræ, and vessels with bowed handles, or præfericula deposited with some of the interments, it is probable that such were Roman.

In the summer of 1824, some labourers employed to repair the Watling-street road, near Bensford Bridge, on

the borders of Leicestershire and Warwickshire, and between the stations Tripontium and Venonis, disturbed a number of human skeletons, which lay buried in the centre and on the sides of the road, at the space only of about eighteen inches, or two feet below the surface. A variety of articles, such as umbos or bosses of shields, spear heads, knives, rings, hooked instruments, and buckles of iron, were dug up with these remains; as were also several unbaked or half-baked drinking cups of clay, each containing about half a pint; almost all these latter, however, were so friable, that they crumbled to pieces, or were broken by the pickaxe and spade. Many of the interments were apparently those of females and children; and with these were found fibulæ, both of the long or bow-shaped, and circular kind, clasps,



r. Clasps. 2, 3. Volsellæ or Tweezers. 4. Tag.
From the Watling-street Road near Bensford Bridge, Warwickshire.

rings, tweezers, and other ornaments and articles appertaining to females, chiefly of brass, though some few were of silver; with these also were beads of amber, glass, and vitrified earth, variously coloured and shaped. ^h One funeral urn only was discovered; this was well baked,

g Some of these are delineated ante p. 52, and others in the vignette at the end of the chapter.

h Some of these beads are represented in the vignette, p. 53.

had evidently been turned in a lathe, and was rudely ornamented; it contained ashes concreted together in a lump at the bottom; close to the urn lay an iron sword, the only one discovered; and on the mouth of the urn was a spear head of iron, distinguished from the rest by having a narrow rim of brass round the socket. The sword was thirty-five inches in length, and two in breadth; at the extremity of the hilt was a small cross bar, but it had no guard; it was double-edged and pointed, and indications of a case or scabbard appeared in which it had been kept. The umbos were somewhat of a conical form, had a projecting rim by which they were nailed to the shield, and terminated at the top or extremity in a button. The spear heads were of different sizes, varying from six to fifteen inches in length, and the sockets still retained within them the wood of the shafts.

No particular notice was at the time taken of the manner in which these various articles were disposed, with reference to the bodies interred; the umbos, however, appeared as if placed on the breast of the body, the spear heads near the head or shoulder, and the knives by the side.

This curious depositary of the dead extended along the road for the length of half a mile on high ground, to the south east of the bridge. No Roman station is within some miles of the spot; but at Cestersover, which is close by, are vestiges of an ancient town, similar to some of those discovered in the Wiltshire Downs, and supposed by Sir R. C. Hoare to have been inhabited by the Romanized Britons; and these mouldering relics I am inclined to think were either those of the Romanized Britons of a late period, or perhaps of the early Saxons.

A sepulchral urn of the Roman era was discovered a few years back on the glebe land in the parish of Brinklow, in the county of Warwick. From the circumstance

i The engravings at the head of several of the sepulchral relics and conclusion of this chapter are discovered at this place. They are Anglo Saxon relies. M.H.B.

of its being much ornamented in a peculiar manner, and from a large glass bead having been found near it, I am inclined to think it contained the ashes of some

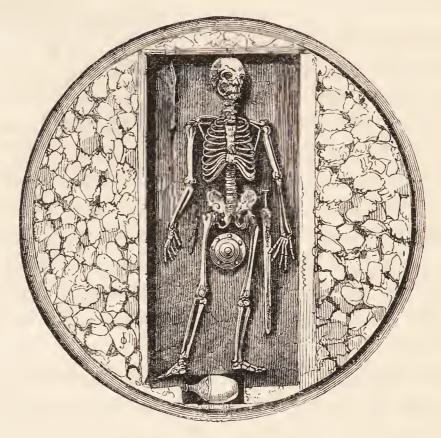
Romanized Briton. The spot where it was found lies within half a mile of the Foss Road, and within the same distance of a fine British Castrametation which intercepts it.

British urn.

The Roman sepulchral urns found in this country are generally exceedingly plain in appearance, whilst those which, from the accompaniments, are reasonably supposed to have contained the remains of the Romanized Britons, though they approximate in shape to the Roman urns, are rudely ornamented with scored lines and indentations, following in this respect the fashion observable in many of the ancient British urns. There is, however, much difficulty in attempting to discriminate, in the absence of other remains, between a Roman and a Roman

In the first plate of the "Nenia Britannica," is represented the horizontal section of one of the small tumuli opened on Chatham Downs. The cist in which the body was deposited was near eight feet in length, three feet in breadth, and four feet below the level of the native soil; the head was to the south, and the bones, from their size and texture, obviously those of a male; near the right shoulder was a spear head, the haft or socket of which still contained decayed wood; near the last bone of the vertebræ, or close to the os sacrum, was a brass buckle, which probably served to fasten the belt; on the right side, and near the hip, was a knife, with impressions of wood and cloth upon it, in which it appeared to have been incased; between the thigh bones lay the umbo, or boss of the shield; on the left

side was an iron sword, thirty-five inches in length, two in breadth, double-edged and sharp pointed; it had no guard, but at the extremity of the handle was a small cross bar; it appeared to have been encased in a scabbard, the external covering of which was of leather, and the internal of wood; at the foot of the skeleton was a vessel of red earth, in the form of a globular shaped bottle or pitcher, twelve inches in height, and five in its largest diameter.



Section of a Tumulus on Chatham Downs. From Douglas's "Nenia Britannica."

In another barrow of the same range, an iron spear head, fifteen inches in length, was found deposited on the right shoulder, an iron knife on the left side, near the middle of the body, with impressions on it of linen cloth and wood; near the knife was the fragment of an iron buckle, which seemed to have fastened the belt, and between the legs was the iron boss or umbo of a shield, five inches in diameter, and about the same in height.

In another of these tumuli, and on the left side of the skeleton, was a buckle of mixed metal, tin and copper,

with an appendage to fasten on the girdle; near this was an iron knife, and in the same place a volsella, or tweezer, of bronze; close to the os humeri of the right side was a spear head of iron, with impressions of linen cloth, and decayed wood in the socket, apparently ash.

In another of the small barrows on Chatham Downs, which contained the remains of a female, a circular fibula of copper, plated with gold, was discovered on the breast, near the collar bone; two oblong fibulæ of copper gilt, highly ornamented, with the acus of iron or steel, and an iron knife, were lying on the left side of the skeleton; and close by was an iron buckle with a tail which received the girdle or belt; near the pelvis were ten silver wire rings, with beads pendant to them of glass, amber, vitrified earth, and crystal; between the femur bones was a silver spoon, the bowl of which was perforated, and the handle ornamented with garnets: two silver coins of Anthemius and Valentinianus were taken from the same barrow.

Within another, thirty-six amber beads, which appeared to have formed a necklace, were discovered near the collar bone; on the left side was a metal pin, a silver fibula, and a knife; and near the bones of the hand a silver finger ring; near the centre of the body a glass cup, about four inches in diameter across the rim, and about two deep, was placed in an inverted position, and close to this was a crystal ball, enclosed in a cap of silver, and pendant to two silver rings. Coins of Constantius and the second Valentinian were also found in this, which was a female interment.

Twenty-five beads of glass, amber, and amethysts, and a small gold pensile ornament, were found in another barrow, near the head; on the breast was a circular fibula of silver gilt, enchased and ornamented with gar-

^k A crystal ball was, with numerous other articles, found in the tomb of Childeric I. King of the Franks, who died about the middle of the fifth century, A.D. 459.

nets; and in the centre of the grave were fragments of iron rings and hooks, the latter of which have been discovered in other barrows containing female interments, and are conceived to have been curling instruments for the hair.

In a barrow adjoining the Roman causeway, on the race plain near Salisbury, opened by Mr. Cunnington, and by him described as a very small one, it was observed that previous to the construction of the mound a large oblong pit had been made in the native soil, to the depth of three feet and a half; and on the floor, which was very even, were found intermixed with chalk the following articles, viz. an iron sword, twenty-nine inches long in the blade, and two inches wide; the handle set in wood, without a guard, double-edged, and terminating in an obtuse point; and from the quantity of decomposed wood, it appeared to have been protected by a scabbard: three spear heads of iron, and of different lengths, all retaining a part of the shaft in the socket: the largest of these was three inches and three quarters long, and nearly five inches wide. Near the above were found the blades of two knives, the umbo of a shield, and some circular crosses belonging to the same; also a very neat brass buckle with some leather adhering to it, and several other small buckles of iron. Close to the umbo lay four or five rings of silver wire, and two elegant ornaments of brass of a pyramidical form, five-eighths of an inch in the base, ornamented with garnets set in white enamel upon a gold chequered foil; they appeared to have been used as bracelets, as there were little bars on the inside to fasten them to the arm. Close to these articles was deposited a shallow vessel of thin brass, which bore the marks of gilding, with a handle also of brass. At a little distance to the south of the above were two glass vessels, or cups, one of them of a greenish tint, three inches and a half in diameter, and the same in depth; it had sixteen ornamental cords or flutings arranged at equal distances

around its sides, and it stood firm upon its base. The other was of a white thin glass, six inches in depth and about three across the rim, but so narrow at bottom that it could not stand upright. It was a remarkable circumstance, that in this barrow not the slightest marks of any interment could be traced.¹

In a small low barrow on Rodmead Down, Wiltshire, opened by Sir R. C. Hoare, a skeleton was discovered extended at full length, with the head towards the north east. With it were deposited a brazen vessel, gilt within, very similar in appearance to the one discovered in the barrow on the race plain near Salisbury, above described; this was placed at the feet; the umbo of a shield, of iron, somewhat of a conical form, near which were two studs plated with silver, and a buckle and clasp of brass; a two-edged sword, two feet six inches long, and one inch three-quarters wide; a knife four inches long and one inch and a half wide; another three inches long; a spear head, eleven inches long, and one and a half wide; and another six inches and a half long, and one inch and a quarter wide."

Sir R. C. Hoare does not give any decided opinion as to what people the articles extracted from the barrow

¹ Hoare's Ancient Wilts, vol. ii. p. 26, Roman era.

m Of the iron weapons found in these tumuli, which indicate them to be of later date than the ancient British, the swords chiefly claim our attention; these are not, indeed, found with every interment where arms of a similar nature to those placed with them are deposited, but apparently distinguish the graves of chieftains; they are peculiar in their make, similar in form and nearly so in size; they are double-edged, without any guard, but have a small cross-bar at the extremity of the handle: they differ much from the brazen swords with the leaf-shaped blades of the Ancient Britons, as they do

also from the gladius or short Roman sword; neither do they at all correspond with the saex, or short curved sword, by which, at a later period, the Saxons and Danes were distinguished. These weapons, and the appendages of dress, fibulæ, buckles, &c. extracted from these tumuli, evidently belong either to the latter part of the Roman era, or to a period antecedent to the general subjugation of this country by the Saxons; and the opinion of Mr. Douglas, who ascribes them to be chiefly of or about the fifth century, seems to be the most correct.

ⁿ Hoare's Ancient Wilts, vol. i. p. 47.

on the Salisbury race plain might be assigned, but he states that he had reason to think they were more connected with the Roman than the British era. The barrow opened on Rodmead Down he supposes may have contained the remains of a Belgic warrior.

From a comparison, however, of the articles discovered in these low barrows, with those described by Mr. Douglas, and found in the small barrows opened by him in Kent, and also with those of a very different kind, found in the larger and more ancient tumuli, it is very evident that these sepulchral vestiges pertained neither to the Celtic or Belgic Britons, but that they belonged either to some of the German auxiliaries serving in the Roman army, of the later Britons under the Roman sway, or of the early Saxon invaders.

Many other tumuli have been opened in different parts of the country, which have contained arms and articles of a similar nature to, and deposited in the same manner as, those just described, but within which interments by cremation have been rarely found.

An ancient interment was discovered a few years ago in Ragley Park, near Alcester, in Warwickshire, anciently a city of the Dobuni, where, with the remains of a female, several personal decorations were found. These consisted of a fibula, or broach, highly gilt and much engraved, nearly seven inches long, and one of the largest and most richly ornamented that has ever been discovered in this kingdom; two other fibulæ of a smaller and more common shape, richly ornamented, though not gilt, the blade of a knife, a buckle, and several beads of amber and jet, together with some other articles. From the style of decoration which these articles exhibited, and which approximated to the early Saxon style, this interment may be conjectured to have been that of a female of rank of an early period in that dynasty.

Olaus Wormius, in treating of the ancient Danish burials, distinguishes them by three epochs, or ages, in

each of which a different mode of sepulture was practised. The first of these was called *Roisold*, the second *Hoigold*, and the third *Christendomsold*.

The first, Roisold or Brende-tiid, that is, the age when they burnt, was that in which the corpse was carried to an open spot near the highway, or to some land particularly apportioned for that purpose, where a considerable space was inclosed with great stones for its reception, and there it was burnt; the ashes were then collected and deposited in an urn, round which stones of a great size were placed, so as to encircle it, having a large superincumbent stone upon it; the whole area was then filled with stones, sand, and earth, heaped together until the form of a hillock was assumed; last of all, this was covered with turf, that by its green appearance the eyes of those passing by might be refreshed.

The second age, called *Hoigold*, was that when the body was not burnt, but buried entire in the midst of a great circle of stones, together with the ornaments that belonged to the party when alive; earth and sand were then raised over the body to some height, and the exterior covered with turves.

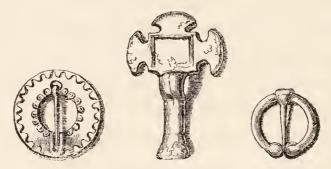
In those parts where the surface of the land was stony, and near the coast, barrows were constructed of stones and sand; but in places where the soil was rich, stones were rarely added.

The third age was called *Christendomsold*, which commenced when Christianity prevailed; and the mode of interment then practised, of depositing the body in the grave, unburnt, and without any superincumbent barrow, has been continued ever since.

Since the Danes did not much infest this island with their predatory excursions before the latter part of the eighth century, when by the diffusion of Christianity a

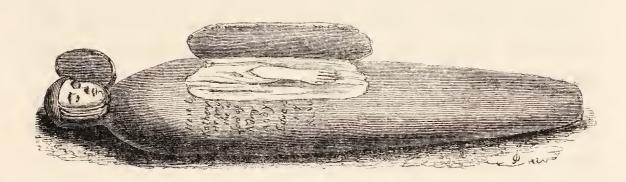
Hæc sepulchra Roiser ut et honorem habitum fuisse volunt;
 hunc sepeliendi ritum at Roise minori pompa tumulati alii.—
 dixerunt. Regibus saltim hunc Olaus Wormaus, Mon. Dan. p. 41.

change from the old system and Pagan rites of sepulture had gradually been effected, very few, if any, of their ancient tombs, or such as can with probability be ascribed to them, have been discovered. Perhaps, however, along the eastern coast of Britain some such remains of this people may still exist; and in the northern parts of Scotland, and the islands adjacent thereto, with which the Danes had anciently much intercourse, barrows and graves attributed to them have been opened, yet the uncertainty attached to their places of burial is such as forcibly to remind us of the words of the Caledonian bard: "They are now forgot in their land; their tombs are not found on the heath. Years came on with their storms. The green mounds are mouldered away."



Fibulæ, or Broaches,
From a Roman British Burial Place near Bensford Bridge, Cestersover, Warwickshire.

Anglo Saxon.



Leaden Coffin, containing the remains of Queen Catharine Parr, ob. A.D. 1546.

From the Archæologia.

CHAPTER IV.

OF THE DIFFERENT MODES OF PREPARING THE DEAD FOR INTERMENT.

FROM THE SEVENTH TO THE SEVENTEENTH CENTURY.

DIFFERING in their manner of preparing the dead for interment from that practised by their ancestors, the Anglo-Saxons, after their conversion, gradually ceased to bury them with ornaments or arms; but the body, having been carefully washed, was enshrouded in a strait linen dress, or inclosed in a linen sack, and it was then swathed closely round with a strong cloth; the head and shoulders, however, were left uncovered till the time appointed for the burial, when they were entirely enveloped in the shroud.^a

The common people were buried without coffins; the higher classes were buried in coffins, some being constructed of wood, and some of stone, in one of which

St. Cuthbert was buried; but they had, as yet, seldom recourse to means for the preservation of the body from corruption.

During the eleventh and twelfth centuries, however, a mode seems to have been devised and followed, of preserving the bodies of persons of rank from immediate decay, by salting them, and afterwards inclosing them in leather, or hides. This peculiar usage was probably discontinued about the commencement of the thirteenth century.

In this manner Hugh de Grentmesnil, who died A.D. 1094, was interred, his body having been salted, and wrapt up in a hide.^b

A stone coffin was discovered in 1724, in the Chapter-house of Chester Cathedral, containing a body inclosed in leather, supposed to have been the remains of Hugh Lupus, who died A.D. 1101.°

The body of Henry the First, who died A.D. 1135, having to be conveyed to a distance from the place where he died, was thus prepared: the bowels, brains, and eyes were taken out and inhumed at Rouen, in Normandy; the body was then cut and gashed, and sprinkled with a quantity of salt, after which it was inclosed in bulls' hides; and in that state it was brought over to England, and buried at Reading.d

In the year 1835, some workmen employed in clearing out the ruins of Arbroath Abbey, Scotland, discovered a stone coffin containing the skeleton of a female which had been enveloped in a covering of leather. The remains were supposed to have been those of the Queen of William the Lion, who, as well as her husband, the founder of the Abbey, was interred there.

c Ibid.

sunt humata. Reliquum vero corpus cultellis incisum et multo sale respersum causa fetoris qui magnus erat et circumstantes inficiebat in coriis reconditum est taurinis.—Matt. Paris, Hist. Angl.

b Gough's Sepulchral Monuments, vol. i. p. 49.

d Corpus autem Regis apud Rothomagum diu jacebat insepultum ubi viscera ejus cerebrum et oculi

In November 1789, in paving the Chapter-house of the Cathedral at Canterbury, was discovered, about four inches below the pavement, a stone coffin with a distinct cavity for the head, in which lay the skull; the other bones had been evidently displaced, and were wrapped in leather, or a hide much decayed. Within the coffin was a piece of lead with an inscription, denoting the remains to be those of Almer, Prior of Christchurch, Canterbury, who died in 1137.^e

The corpse of Geoffry de Magnaville, who died at Chester, A.D. 1165, was salted, and wrapped up in leather.

The remains of the Empress Maud, who died A.D. 1167, and was buried in the Abbey of Bec, were found there in the year 1282, wrapped up in an ox's hide.

Robert de Ferrers, founder of the Abbey of Merevale, in the county of Warwick, who died in the reign of Henry the Second, "lieth there buried," saith Dugdale, "wrapt in an oxe hide." h

About twenty years ago a plain monumental slab of ancient date, which lay beneath a sepulchral arch, or recess in the wall of the north transept of Napton Church, Warwickshire, was removed, when the remains of a body which had been enveloped in leather, or a hide, was disclosed. This I conceive to have been the interment of an Adam de Napton, of which name three in succession were anciently Lords of that Manor.

On the site of the Priory Church of Bradenstoke, Wilts, two skeletons in stone coffins were discovered about fifteen years ago, and it appeared as if the corpse in one had been completely cased in leather.

But from the thirteenth century the modes of preparing the bodies of the nobility and higher ranks for interment were different to the one before adopted, since

^e Archæol, vol. xv. p. 299.

^f Gough's Sep. Mon. vol. i.

^g Bourget's Hist. of Bec.

^h Antiq. Warw. p. 1090.

p. 49.

they were often regularly embalmed, or covered with cerecloths, and deposited in coffins of stone, lead, or wood.

The stone coffins were, with the exception of the lid, hewn out of a single block, with a recess shaped purposely to fit the head and body; they were seldom of the same width throughout, but tapered gradually from the head to the feet. The recess for the head was not cut so deep as that for the rest of the body, and a small circular orifice was generally made in the bottom of the coffin, about the centre. Coffins of this description were most common during the thirteenth century; they were, however, chiefly used for the interment of the upper classes, from the eleventh to the fourteenth century, after which they were generally, though gradually, superseded by coffins of lead, which latter are found to contain bodies embalmed, or preserved in cerecloths, much oftener than those of stone. The lids of the stone coffins were generally raised to the level of, or a few inches above, the pavement; and they are often found carved with crosses, or sculptured in high relief. The more ancient are angular, or ridge-shaped; and they form, indeed, some of the earliest specimens in this country of the monumental relics of the middle ages.

Stone coffins are not unfrequently dug up in the burial grounds which surround our ancient churches; one of these, now remaining in Wellesbourne churchyard, Warwickshire, is here represented. In most instances they appear to have contained the remains of ecclesiastics, and we consequently often meet with them among the ruins and on the sites of the old conventual churches. In the church of Merevale, Warwickshire, formerly attached to a monastery of the Cistercian order, is preserved a very

planatory of this,—" Dans le fond du cercueil, il est à propos d'y mettre du son vers le milieu, afin que si le corps se vuidoit, le son le pût arrester."—Croix's Le Parfaict Ecclesiastique, p. 636.

i This aperture was probably made for the purpose of carrying off any moisture or offensive matter that might exude from the body. The old French custom was somewhat different, but is yet ex-

perfect stone coffin, gradually narrowing from the head to the feet, with a circular recess in the upper part for the

head. This coffin has not, however, the usual perforation at the bottom. In the ruins of Glastonbury Abbey, three stone coffins are exposed to view which have been dug up within the precincts of the church. One of these, which is nine feet long, has evidently contained the remains of an abbot, the recess for the head is not circular, but is chiseled out in such a manner as to admit the head when mitred. This recess is not sunk so deep as that for the rest of the body, but being raised forms a kind Stone Coffin, in Welles-bourne churchvard. of stone pillow. The other two coffins are



of small size, and have evidently been made for the reception of the bodies of children; they are rounded at both extremities, and have not any separate recess for the head, but each appears to have been hastily formed, and rudely chiseled out of a single block.

Leaden coffins, though occasionally used earlier, as at the interment of Stephen, who died in 1154, and was buried in one at Feversham in Kent, were not common till the fifteenth century, when the custom of embalming the body, preserving it in a liquid pickle, or covering it with cerecloth, became prevalent. The ancient leaden coffins were fitted to the shape of the body, and much resembled in form the outer case of an Egyptian mummy; they were often chested or inclosed in an outer coffin of wood, sometimes in one of stone, and have been frequently found to contain the liquid pickle in which the body was preserved.

A leaden coffin of this description containing the body wrapped in cerecloth of Queen Catherine Parr, who died A.D. 1546, was in 1782 discovered in the Chapel of Sudely Castle, Gloucestershire.

^j Sandford's Geneal. Hist. p. 42.

In the Sackville vault, Withyam Church, Sussex, are two leaden coffins of children, of the shape of the body, of the dates of 1617 and 1618.

From the perishable quality of the materials of which wooden coffins were composed, little respecting their form or shape during the middle ages can thus far be elucidated; but Reginald, a monk of Durham, who flourished in the twelfth century, describes the inner coffin which inclosed the remains of St. Cuthbert, and which had been exposed to view A.D. 1104, in such a manner as to lead us to infer that it was shaped differently to those constructed in his time, and that the lids of the latter were ridge-shaped or raised in the centre.k It is also evident that the coffin lid was often of an angular shape, 'en dos d'asne,' as it is thus represented in ancient illustrations.1 In these it is probable that the bodies of the middle classes of society were buried, though even they were often interred without coffins. The bodies of the common people, down to so late an era as the sixteenth century, were only enveloped in a shroud, drawn together and tied above the head and below the feet in the manner represented



Representation of a Corpse in a Winding-sheet, fifteenth century, from an ancient painting.

by some of the sepulchral brasses of that period, and so buried; and this mode of enveloping the body seems to

k Hæc ut archa est quadrangula, nihil altius a lateribus habens ostiola prominentiora. Sed suis laterum parietibus in supremo vertice per omnia est coequata, suum gerens cooperculum ut archa superius lata atque planissima.—

Raine's St. Cuthbert, App. p. 6.

¹ In Nicholl's History of the Franciscans at Leicester, is the representation of a monkish funeral; the body is being conveyed in a wooden chest or coffin, which has an angular-shaped lid.

have prevailed from the fifteenth century, if not earlier, down to the reign of Charles the Second, when the statutary enactments to compel burial in woollen appear to have somewhat altered the mode of laying out the body for interment.

The cases, or outer coffins of wood, in which leaden coffins were inclosed, were rectangular oblong chests of an equal width throughout, and these were covered with black cloth or velvet, with a large white cross on the top. Such a one is depicted by John Rouse, in his representation of the funeral of Richard Beauchamp, Earl of Warwick.^m But the plain wooden coffin with the angular-shaped lid appears to have been used to the close of the seventeenth century.

As to the articles used for preserving the corpse, it appears that for the embalming of the body of Elizabeth, Queen to Henry the Seventh, who died in 1502, there was an allowance made of sixty ells of Holland, ell wide, together with gums, balms, spices, sweet wines, and wax; the body having been cered with these, the king's plumber covered it with lead, there being thereon an epitaph, also in lead, shewing who she was. The leaden coffin was then chested in an outer case or coffin of boards, which was well cered, and covered with black velvet, with a cross on the top of white damask.ⁿ

Great care was evidently taken, from an early period, in the preservation of the bodies of our English monarchs, most of which, from the fourteenth century, have been embalmed; and it was anciently the custom to dress their bodies in regal habiliments prior to interment.

The body of John, which Matthew Paris correctly states to have been after death 'regio schemate ornatum,' was in 1797, discovered in a stone coffin beneath his monument in the choir of Worcester Cathedral. It had apparently been dressed in the same manner as is represented by the

A vignette of this appears in the following chapter.
 Sandford's Geneal. Hist. p. 439.

monumental effigy, except that instead of the crown on the head, a monk's cowl was substituted. The body was covered by a robe reaching from the neck nearly to the feet, and this had some of the embroidery still remaining near the right knee. The cuff of the left arm, which had been laid on the breast, remained; in that hand a sword in a leather scabbard had been placed, in the same manner as represented on the tomb, parts of which, much decayed, were found at intervals down the left side of the body to the feet, as were also parts of the scabbard. The legs had on a sort of ornamented covering, which was tied round at the ancles, and extended over the feet, where the toes were visible through its decayed parts.

Edward the First, who died in 1307, was interred in Westminster Abbey; and on its appearing from ancient records that the cerecloth which tended to preserve his body had been renewed several times after his death, in the reigns of Edward the Third and Henry the Fifth, permission was granted, in the year 1774, to the Antiquarian Society to examine his tomb, which was accordingly done. On opening the tomb, there appeared within a plain coffin of purbeck marble, the thickness of each side of which, as well as the lid, which was cut off from a block of the same kind of marble, was three inches; the lid was not cemented to the sides, but so closely fitted to them that no dust could penetrate. The royal corpse was found wrapped up in a large square mantle of strong, coarse, and thick linen cloth, diapered of a pale yellowish colour, and waxed on its under side. The head and face were covered with a sudarium, or face cloth, of crimson sarcenet. When the folds of the external wrapper were thrown back, and the sudarium removed, the body was discovered richly habited, adorned with ensigns of royalty, and almost entire. Its innermost covering seemed to have been a very fine linen cerecloth, dressed so close to every

^o Green's account of the discovery of the body of King John.

part of the body, that even the fingers had each a separate and distinct envelope. The face, which had a similar covering fitted close to it, retained its exact form, although part of the flesh appeared to be somewhat wasted. It was of a dark brown or chocolate colour, as were the hands and fingers. The chin and lips were entire, but without any beard; above the cerecloth was a dalmatic, or tunic of red silk damask, upon which lay a stole of thick white tissue, about three inches in breadth, richly ornamented, crossed over the breast, and extending on each side downwards nearly as low as the wrist, where both ends were brought to cross each other. Over these habits was the royal mantle, or pall, of rich crimson satin, fastened on the left shoulder with a magnificent fibula of metal gilt, and composed of two joints pinned together by a moveable acus. The corpse, from the waist downwards, was covered with a large piece of rich figured cloth of gold, which lay over the lower part of the tunic, thighs, legs, and feet, and was tucked down behind the soles of the latter. Between the two fore-fingers and thumb of the right hand the sceptre, with the cross made of copper gilt, was held, and in the left hand the rod, or sceptre, with the dove. On the head of the corpse, which lay in a recess hollowed out of the stone coffin, and properly shaped for its reception, was an open crown, or fillet of tin or latten, charged on its upper edge with trefoils, and gilt. The vestments, however, were not suffered to be removed from the body.^p

p In the Liber Regalis deposited in the Chapter-house, Westminster Abbey, supposed to have been written in the latter part of the fourteenth century, and in some other ancient MSS. the following directions are given as to the manner of laying out the bodies of our ancient kings when deceased, which agree with the foregoing account of the mode in which the body of Edward the First was attired.

"De exequiis regalibus cum ipsos ex hoc seculo migrare contigerit." "Cum Rex inunctus migraverit ex hoc seculo, primo a suis cubiculariis, corpus ejusdem aqua calida sive tepida lavari debet, deinde balsamo et aromatibus unguetur per totum. Et postea in panno lineo cerato involvetur; ita tamen quod facies et barba illius tantum pateant. Et circum manus et digitos ipsius dictus pannus ceratus ita erit dispositus ut quilibet digitus

In order to solve an historic doubt, the tomb, in Canterbury Cathedral, of Henry the Fourth, who died in 1422, was, in August, 1832, privately opened, that it might be ascertained whether the remains of that monarch were really deposited there. In this investigation two coffins were found, the smaller one, which contained the remains of Queen Joan of Navarre, was left undisturbed. The larger was examined; in sawing through the rough outer chest of elm nothing at first appeared but a quantity of hay-bands and a small cross formed by two twigs tied together. On removing these, the leaden shroud, or coffin of the king, was found, and it was determined to cut the lead. When this had been done, the king's countenance appeared unchanged except in colour; the nose and eye-balls still were prominent and resisted the touch, and all the teeth were perfect except one. After a few minutes exposure to the air the features collapsed, and shortly after the coffins and vault were reclosed.9

But the custom of interring the bodies of our kings in their robes, and with ensigns of royalty, was afterwards discontinued, and an effigy of the deceased monarch, regally attired, was made to represent him; for, prefixed to an ancient account^r of the funeral of Edward the

cum pollice utriusque manus singillatim insuatur per se; ac si ma-nus ejus cirothecis lineis essent coopertæ. De cerebro tamen et visceribus caveant cubicularii prædicti. Deinde corpus induetur tunica usque ad talos longa, et de-super Pallio regali adornabitur. Barba vero ipsius decenter componetur super pectus illius; et postmodum caput, cum facie ipsius, sudario serico cooperietur: ac deinde corona regia aut diadema capite ejusdem apponetur. Postea induentur manus ejus cirothecis cum aurofragiis ornatis; et in medio digito dextræ manus imponetur annulus aureus aut deauratus. Et in dextra manu sua ponetur pila rotunda deaurata in qua virga deaurata erit fixa a manu ipsius usque ad pectus protensa, in cujus virgæ sumitate erit signum dominicæ crucis quod super pectus ejusdem principis honeste debet collocari; in sinistra vero manu sceptrum deauratum habetur usque ad aurem sinistram decenter protensum: ac postremo tibiæ et pedes ipsius caligis sericis et sandaliis induentur. Tali vero modo dictus princeps adornatus cum regni sui pontificalibus et magnatibus ad locum quem pro sua sepultura eligerit cum omni reverentia deferetur et cum exequiis regalibus honestissimæ tradetur sepulturæ."

^q Gent.'s Mag. April, 1834. ^r Archæologia, vol. i. p. 348.

Fourth, appear the subjoined directions as to 'what shall be don on the demyse of a king annoynted:—
"When that a king annoynted is decessed, aft' his body is sp'ged it must be washed and clensed by a bishop for his holy annoyntem^t, than the body must be bamed, wrapped in laun, or reynez yf it may be gotyn, than hosyn cherte, & a peren of shone of rede lether, & do on his surcote of cloth, his cap of estate on his hed, and then ley hym on a fair borde cou'ed with cloth of gold, his on hand on his bely & a sep'r in the toder hande, & oon his face a kerchief, and so shewed to his noblez by the space of ii dayez and more, yef the weder will it suffre. And when he may not godely longer endur, take hym away and bowell hym, and then eftones bame hym, wrappe hym in raynez wele trameled in cords of silke, than in tarseryn tramelled, & than in velvet, & so in clothe of gold well tramelled, & than led hym & cofre hym, & in his leed with him a plate of his stile, name, & the date of our Lord gravyn, and yef ye cary hym make an ymage like hym clothed in a surcote wt a mantell of estate, the laces goodly lying on his bely, his sept'r in his hande, and a crowne on his hed, & so cary hym in a chare open wt lights and baners, accompanyed with lordes and estates as the counseil can best devyse, having the hors of that chare trapped with diu'se trappers on elles w^t blake trappers of blake with scochons richely betyn, and his officers of armes aboute hym in his cotes of armez, and then a lord or a knyght wt a courser trapped of his armez, his herneysz upon hym, his salet or basenet on his hed crowned, a shylde and a spere till he come to the place of his ent'ring. And at the masse the same to be offred by noble ducs."

In the celebrated romance of King Arthur, written in the reign of Edward the Fourth, the author evidently takes for his guide, in describing the burial of Queen Guenever, the prevailing practice of his own times. "She was," says he, "wrapped in seared cloths of reins

from the top to the toe in thirty fold, and then she was put into a web of lead, and after in a coffin of marble."

The usage of embalming and covering with cerecloths the bodies of royal personages, has continued down to the present time; and formerly it was not so much as it is now confined to royalty, for the remains also of many other persons of rank were preserved, especially in the fifteenth and sixteenth centuries, by embalming and cerements. Thus prepared, a body, supposed to be that of Thomas Beaufort, Duke of Exeter, who died in 1424, and was buried at St. Edmundsbury, was discovered in the year 1772, by some workmen employed in digging for stone amongst the ruins of that abbey, in a leaden coffin made after the ancient fashion exactly the shape of the body; this had been inclosed in an outer case or coffin of oak, which by length of time was decayed, but the lead remained quite perfect; and when opened, the flesh, hair, toe, and finger nails, appeared as perfect and sound as though the duke had not been dead many hours; the head and face had been wrapped up in cerecloth, and the corpse had been soaked in a pickle.

The remains of Duke Humphrey, brother to Henry the Fifth, who died in 1446, were discovered in a vault beneath the abbey Church of St. Alban's, in the year 1703. "In this vault," as Salmon, who lived at the time the discovery was made, observes, "stands a leaden coffin, with the body preserved by the pickle it lies in, except the legs, from which the flesh is wasted, the pickle at that end being dried up. On the wall at the east end of the vault is a crucifix painted with a cup on each side of the head, another at the side, and a fourth at the feet. The vault looks very neat, and hath no offensive smell. The coffin, we are told, had an outside of wood, which is now entirely gone." s

The vault in Astley Church, Warwickshire, where

⁸ Blore's Monumental Remains.

Thomas Grey, Marquis of Dorset, who died in 1532, was buried, was opened in the year 1608, and therein a great, large, and long coffin of wood found, which was burst open, and the body at the cutting open of the cerecloth viewed perfect and sound, nothing corrupted, the flesh of the body nothing perished or hardened, but in colour, proportion, and softness, alike to any ordinary corpse newly to be interred; his body large, his hair yellow, his face broad, which might seem to be thus preserved by the strong embalming thereof.

It was a common practice, when the body was embalmed, to take out the heart and bowels, and inter them in a different church to that in which the body was buried; and a request that this might be done was sometimes inserted in the will of the deceased. From numerous instances it appears that this custom prevailed from the twelfth to the eighteenth century.

The heart of Richard the First was buried at Rouen, his bowels at Chaluz, and his body at Fontevraud.^u In the year 1838 the heart of this monarch was discovered under the pavement of the Sanctuary, Rouen Cathedral; inclosed in a large leaden case with the inscription,—

RICHARD CŒUR DE LION, DUC DE NORMANDIE, ROI D'ANGLETERRE.

The heart was still perfect, but much shrunk in its dimensions, and it was enveloped in a sort of taffety of a greenish colour.

The bowels of Ranulph de Blundvile, sixth Earl of Chester, were buried at Wallingford, where he died in 1232, his heart at Dieulacres Abbey, which he had founded, and his body in Chester Chapter-house.

The heart of Robert Bruce, King of Scotland, who died in 1329, was taken out to be conveyed to Jerusalem, and buried near the holy sepulchre, by James, eighth Lord

^t Dugdale's Antiq. Warw. p. 113. ^u Gough's Sep. Mon. vol. i. p. 72.

of Douglas, whose family, from that circumstance, took the addition of a heart gules in a field argent.^w

The bowels of Walter Skirlaw, Bishop of Durham, who died in 1405, were buried at Howden, in Yorkshire, where remains a slab, with a cross and this inscription:—

Hic requiescunt viscera Walteri Skirlaw, quæ sepeliuntur sub hoc saxo A'no D'ni 1405. x

The heart of Prince Arthur, son of Henry the Seventh, who died in 1502, was deposited in a silver box in the church at Ludlow, where he died, and his body was conveyed to Worcester; the heart was afterwards taken up, and the box embezzled.

The heart and bowels of Miles Salley, Bishop of Llandaff, who died in 1516, were, according to his will, buried before the high altar of the church at Mathern, where his episcopal palace was, and his body in St. Mark's Chapel, Bristol.²

In consequence of a tradition that the heart of Lord Edward Bruce, who was killed in a duel in 1613, and buried at Bergen, had been sent from Holland, and interred in the burying ground adjoining the old abbey church of Culross, in Perthshire, a search was made in the year 1806, with the following result. Two flat stones without any inscription, about four feet in length and two in breadth, were discovered about two feet below the level of the pavement, and partly under an old projection in the wall. These stones were strongly clasped together with iron, and when separated, a silver case, or box, shaped like a heart, was found in an excavated place between them. Its lid was engraved with the arms and name, "Lord Edward Bruse;" it had hinges and clasps, and when opened was found to contain a heart carefully embalmed in a brownish coloured liquid. After drawings were taken of it, it was carefully replaced in

w Gough's Sep. Mon. vol. i. p. 73. x Ibid. y Ibid. z Ibid. p. 74.

its former situation. There was a small leaden box between the stones in another excavation, the contents of which, probably the bowels, appeared reduced to dust.a

Under an inscribed stone in Wormleighton Church, Warwickshire, are inhumed the bowels of Robert, Lord Spencer, who died at his mansion house, Wormleighton, in 1627, but his body was interred in Brington Church, Northamptonshire.

In Henry the Seventh's Chapel, Westminster Abbey, is a pyramid of black and white marble supporting a small urn, in which is contained the heart of Esme Stuart, son of the Duke of Richmond and Lennox, who died at Paris in 1661, aged 11 years.b

In the Sackville vault in the church of Withyam, Sussex, is a leaden box in the shape of a heart; on a brass plate affixed to which is inscribed-

> THE HART OF ISABELLA COUNTESS OF NORTHAMPTON, &c. Died the 14th of October, 1661. c

No small degree of care seems to have been bestowed, even from the Saxon era, on the remains of deceased ecclesiastics of all ranks; and the manner in which they were attired for burial deserves to be particularly noticed. The bodies of bishops, abbots, and priors, were, whether embalmed or not, dressed in their episcopal and pontifical robes, generally with the pastoral staff and ring, and sometimes with the chalice and paten. Ecclesiastics of an inferior grade were buried in their sacerdotal vestments, with the chalice and paten on the breast; and monks and friars were inhumed in the cowl and garb peculiar to their different orders,d in which also lay

^a Archæologia, vol. xx.

^b Ackermann's Westm. Abbey,

vol. ii. p. 153. c Collect. Topog. vol. iii. p. 298. d "Notandum est, quod cum unicuique domui mendicantium aliquam eleemosinam dono dederit vir mortuus, tum cadaver ejus veste

fratris mendicantis indutum est, idemque uniuscujusque ordinis frater unus linteolis ad ecclesiam sepulchrum versus asportat et in hunc modum eorum omnium confratri agnoscitur mortuus, et bonorum operum cujuscunque ordinis mendicantium (uti asseritur)

persons who had contributed to the possessions of the church, were ofttimes desirous of being buried.

According to Eddius, the Saxon historian, the body of Wilfred, Archbishop of York, who died in 708, and who was buried in the monastery of Ripon, was first washed by some of the clergy, and then clothed in his ecclesiastical dress; after awhile it underwent a second ablution, and was then wrapt in linen and put into a coffin.

St. Cuthbert, the famed Bishop of Landisfarne, who died A.D. 688, desired his body to be wrapped in a linen cloth, and buried in front of his oratory in the Isle of Farne, in a stone coffin, which had been previously prepared and given to him by Abbot Cudda; but afterwards, on being earnestly entreated, he consented that his remains should be interred in the Church of Landisfarne.e Immediately after his death the monks of Landisfarne are said to have washed his body from head to foot, and wrapped it in a cerecloth, enveloping the whole of his head with a face-cloth, or napkin. The body was then arrayed in sacerdotal vestments, the sacramental elements placed upon the breast, and sandals on the feet, and it was then conveyed to Landisfarne and buried in a stone coffin on the right side of the altar.

Eleven years after his death, the monks wishing to raise his body above the pavement of the church, and supposing that nothing but his bones remained, on opening his coffin, are said to have found his body in a perfect state, and all the garments with which it had been clothed, whole and undecayed. Of part of these they disrobed the body, and wrapping it in a new garment they placed it in a new coffin or chest which had been prepared for the purpose. In the year 875, when Landisfarne was expected to be attacked by the Danes, the body of St.

fit particeps. Nec mirum igitur, quod super tumulos suos, et monumenta sepulchralia, laicorum etiam mortuorum effigies vestibus cester, p. 272. religiosis a sculptoribus indute, e Bede V. S. C. c. xxxvii.

non raro videntur expresse."—Peck's MSS. vol. v. (Harl. MSS. 4938) p. 11.—Nicholls' Hist. Lei-

Cuthbert was removed from its shrine, and carried away in a wooden coffin by the monks of Landisfarne, and, after sundry wanderings, was deposited for a while in the church of Chester le Street. From thence it was again removed in the year 995, on account of an invasion of the Danes, and finally deposited at Durham, where a temporary church of wood was constructed to contain it. In this the body rested for three years, a period employed in the erection of a church of stone, which was finished, and the body of St. Cuthbert deposited therein, in the year 999.

In the year 1069 the body was removed to Landisfarne, the place of its original sepulture, but in the year following it was again consigned to its final restingplace at Durham. In the year 1104, the coffin of St. Cuthbert was opened, previous to the removal of his remains to the present cathedral, the building of which was then sufficiently advanced for the purpose. Within the outer coffin or case was, as we are told, a chest covered on all sides with hides fixed to it by iron nails, and within this was a coffin of wood of the length of a man, which had been covered all over with coarse linen cloth, with a lid of the same description. taking off this lid an interior lid was discovered resting on transverse bars, and raisable by means of two iron rings, one at the head and the other at the feet; on this lid lay a book of the Gospels. On raising this lid the body appeared, and with it were deposited a mass of relics, consisting of the head of King Oswald, the bones of Aidan, Eadbert, Eadfrid, and Ethelwold; and the bones of Venerable Bede, which latter were contained in a small linen sack.

Reginald, a monk of Durham, who lived in the latter part of the twelfth century, has left a minute description of the investigation the coffin and remains of St. Cuthbert underwent in 1104. From the writings of Reginald we collect that the body was first enveloped with a thinly

woven sheet of linen, over which was a priestly alb, and an amice on his neck and shoulders; the surface of the head was closely covered by a cloth, as it were, glued to it, and on the forehead was a fillet of gold. Above the alb was a stole and fanon, covered by a tunic and dalmatic, the latter surrounded by a border of thread of gold. Upon the feet the episcopal sandals were worn. The body was covered next to the dalmatic with three distinct robes, or sheets, one over the other; these were removed in 1104, and in their stead the other cloths or envelopes, much more costly, were superadded to the robes in which the body was clad. The first and innermost was of silk, the second of purple cloth, and the third and outermost of the finest linen. An ivory comb, a pair of scissors, a silver altar, a linen cloth for covering the sacramental elements, and a paten and chalice, which had been found on the body, were replaced in the coffin; but of the relics the only one restored was the head of King Oswald. The coffin having been closed, was covered with coarse linen cloth dipped in wax. The innermost coffin is described by Reginald as being the one in which the remains of Saint Cuthbert were placed in the Island of Lindisfarne when they were first exhumed. It was quadrangular like a chest, and the lid was not elevated in the middle but flat; it was made so as to be lifted by means of two rings, one at the head and the other at the feet. The coffin was made of black oak, and the whole of it externally carved. This coffin was inclosed in another covered with hides, and this again was contained in a third.

For nearly four centuries and a half the coffins containing these remains were left undisturbed in the shrine in which they had been deposited, but in 1541, after the conventual church at Durham had been surrendered into the hands of the crown, the shrine was defaced, the rich and valuable offerings which had been made at it carried away; the coffins again opened and the remains of St.

Cuthbert exposed to view. The vestments in which they were enveloped are said to have been found entire, and do not appear at that time to have been much disturbed. The remains with the coffins were carried into the vestry until the king's pleasure should be known, and were afterwards buried by the prior and monks in a new coffin of wood, in the ground under the place where the shrine stood, and a marble slab placed over the grave.

Such in brief is the substance of those minute and circumstantial accounts transmitted by various writers of different ages, from the Venerable Bede to the Romanist Harpsfield, Archdeacon of Canterbury in the reign of Mary, respecting these famed remains. And the recent exhumation has proved their general correctness, with the exception of those assertions respecting the incorruptibility of the body, which each succeeding writer alluded to took upon himself to make.

In the year 1827 the marble slab, nearly nine feet in length, supposed to have been that placed over the grave in 1541, was removed, preparatory to ascertaining whether the remains of St. Cuthbert were deposited beneath it. At first a level surface of soil appeared about eighteen inches in thickness, which covered another large grey slab, and the latter having been removed a stone grave was disclosed to view, about seven feet long, four wide, and four or five feet deep, the sides and ends of which were constructed of freestone. In this grave appeared a large high coffin in great decay, in the form of a parellelogram, constructed of oaken planks an inch and three quarters in thickness, with three large iron rings on each side. This appeared to be the coffin made in 1541. On removing the fragments of this outer coffin, another coffin of oak still more decayed, an inch thick, was discovered, and portions of an envelope were adhering to it. Within this was a third coffin in a state of very great decay, to fragments of which pieces of linen cloth of a coarse texture, saturated with wax, were adhering. This was supposed

to have been the coffin in which the remains of St. Cuthbert were placed A.D. 698, the lid, end, sides and bottom of this coffin were carved on the external surface with rude figures of saints, and on one of the most perfect of the carved portions was a representation of the upper part of the figure of St. John. Within this coffin was a skeleton swarthed in an outer envelope of linen, within which were fragments of five different robes all of silk, in a very decayed state, curiously wrought and ornamented. With these remains were discovered an ivory comb, a small portable altar, consisting of a square slip of oak covered with a plate of silver, a burse, or small linen bag for the sacramental elements; a stole, fringed at the extremities, and ornamented with figures in tapestry work of the prophets Isaiah, Jeremiah, and others of the Old Testament. A maniple or fanon, fringed at the ends, thirtytwo inches long, and two inches and a quarter in breadth, embroidered or worked with figures representing John the Baptist, St. James the Apostle, St. Sixtus, Bishop of Rome in the third century, and others. On both the stole and maniple were inscriptions, purporting they were made for Frithestan, Bishop of Winchester, A.D. 905, by order of Aelfled, the Queen of Edward the Elder. A girdle and two bracelets of gold tissue and a gold pectoral cross set with garnets were also discovered with these remains, and in the grave was found a full-grown skull reputed to be that of King Oswald.

On the conclusion of this investigation, the bones were re-interred in the same vault in a new coffin, but the articles above enumerated as found with the remains were not restored to the grave, but deposited in the library of the Dean and Chapter.^f

From the almost contemporaneous authority of Matthew

f The above particulars have been collected from the full, exceedingly interesting and circumstantial account of the opening of the tomb

of St. Cuthbert in 1827, drawn up and published by Mr. Raine; a work evincing deep research and replete with antiquarian information.

Paris, it appears that Garinus, Abbot of St. Albans, who died in 1194, amongst other regulations for the monastery over which he presided, ordained that the bodies of deceased monks, which in all ages prior to his time were wont to be buried without any other covering than turves of earth, should for the future be inclosed in stone coffins. g The same author acquaints us also with the accustomed mode in which, in his time, the bodies of abbots and other high ecclesiastics were prepared for interment; for in his description of the burial of Willielmus, Abbot of St. Albans, who died in 1235, we are told that when the breath had left the body, it was stripped and washed in the chamber where the abbot died, and the head and beard were shaved; certain of the monks were then admitted, with one secular attendant only, who had to perform the operation of opening the body; an incision was then cut in the windpipe, and from thence to the lower part of the body; the entrails were then taken out, placed in a vessel, and having been sprinkled with salt, were inhumed with certain ceremonies in the accustomed burial place. The inward parts of the body were then washed, soaked with vinegar, and thoroughly saturated with salt; this was done with great care, in order that the body, being kept above ground for several days, might not become tainted or corrupt. When the process of embalming was finished, the body was carried from the abbot's chamber to the infirmary, and there arrayed in pontificals, the mitre set on the head, gloves drawn over the hands, with a ring on one of the fingers; the staff was placed under the right arm, and the hands were crossed, the feet were covered with sandals, and the body was afterwards carried to the choir of the church for burial.

bus, in lapideis sepulchris, quod ei videbatur honestius, reconderentur.''—Matt. Paris, p. 1040, ed. Watts.

g "Inter quæ constituit ut corpora monachorum defunctorum, quæ antea cunctis temporibus sub solius terræ cespite solebant sepeliri omnibus temporibus sequenti-

An account has also been preserved of the burial of John Wodnysburgh, Prior of Christchurch, Canterbury, who died in 1428; from this it appears, that the body after death was thoroughly washed and cleansed, and the beard shaved; it was then entirely new habited in boots, hose, and a cowl, afterwards it was re-clothed in an amice, alb, girdle, dalmatic, sandals, and chesible, and mitred, holding in one hand a pastoral staff, and thus was placed with the face uncovered in the prior's chapel. h

The bodies of the priors of the monastery of Durham were anciently prepared for burial enwrapped in their cowls, with boots on the feet, and a little chalice of silver, other metal, or wax, was laid on the breast of the body, in the coffin. The bodies of deceased monks of that monastery, who do not appear to have been buried in coffins, were wrapped in their cowls and habits, with socks and boots on the feet, and interred in the centrygarth with a chalice of wax placed upon the breast.i

As to the observance performed in preparing the bodies of nuns for burial, we find some curious particulars in a rule, preserved among the Arundel MSS. in the British Museum, of Syon Monastery, Middlesex. "When any suster is dede, the dede body schal be leyed bare, al possible honeste saved and kepte, up on a bare borde ordeyned therfor, covered with lede yf nede be. And there sche schal be wasche with warme water, by them that have the cure of the fermery, and by other sad (grave) persones, suche as the sovereyne wyl assygne ther to, whiche done, they schal clothe the body withe stamen, cowle, and mantel, wymple, veyle, and crowne, withe

tus, et mitratus, tenens in manu baculum pastorale, in capella prioris, sic infulatus, aperta facie de mane decenter collocatum est, ubi exequie mortuorum et missa de requiem pro eo."—Gough's Sep. Mon. vol. i. p. 51.

ⁱ Davies's Rites of Durham.

h "Mortuo igitur predicto venerabili patre corpus ejus per custodes camere sue ex integro lotum et mundatum est, et barba ejus rasa. Deinde stamino familiari, lotis, caligis, et cuculla ex integro totaliter novus vestitus et indutus est. Postea amictu, alba, cingulo, dalmatica, sandaliis et planeta revesti-

oute rewle cote, but withe hosen and schone tanned, and withe a gyrdel, whiche al schal be of the vileste gere, and in al these, excepte mantel, sche shal be buryed." j

Claude de la Croix, a French ecclesiastic of the seventeenth century, has given, in a work entitled "Le Parfaict Ecclesiastique," very minute directions respecting the manner in which the bodies of priests of the Gallic Church were to be disposed of after death, and previous to burial. After the usage described by this writer, when a priest died his mouth and eyes were first of all to be closed, and then every thing was to be got ready necessary to clothe the body, as a white sheet, a purple-coloured chesible, a cassock, girdle, black stockings, and new shoes or slippers; then the coffin was to be prepared and all the sacerdotal ornaments.k Water, in which a variety of scented herbs, as sage, balm, lavender, &c. had been infused, was prepared to wash the body. The corpse, having been stripped and washed with all possible decency and reverence, was clad in a white shirt, and dressed at the same time in the cassock, breeches, &c. of the deceased; and having been thus attired in its ordinary and common habiliments, was placed on a board in the midst of the bed of the deceased. It was then arrayed in a surplice without sleeves, over this was the amice, and then the alb, which reached to the shoes, and about which the girdle was fastened. Afterwards the maniple was hung over the left arm, and the stole round the neck, which was crossed in front of the body, as at mass; and next to that was the chesible. The head was then raised to the same height it would be when placed in the coffin, and covered with a square-shaped cap; the hands were joined together with the fingers strait and close, and a small crucifix was placed within them.

A deacon was to be vested in the dress in which he

^j Collect. Topog. vol. i. p. 31. ture, le manipule, l'estole, la cha-^k "Les ornamens sacerdotaux, suble."—p. 390.

assisted the priest at the altar; and the same practice was to be observed with regard to subdeacons and acolytes.

A bishop was to be arrayed in his pontifical ornaments, and interred with them in the mode that had been observed for many previous centuries.

The custom practised by some of placing a chalice in the hands of a priest was, according to this writer, disapproved of in France.

When the coffin was ready, it was covered both within and on the exterior with white linen, so that the wood could not be seen; and in the bottom of the coffin, towards the middle, some bran was put, to imbibe any noisome matter or moisture that might exude or proceed from the body. The corpse was then placed within this linen in the coffin, and the ornaments were properly disposed, as also the alb, which reached to the shoes, which alone were visible. The head was elevated by pillows in such a manner that it might seem intent upon the cross held in the hands.

According to instructions given in another part of the same work, respecting the interments of priests after the Roman usage, we are informed that they were to be habited in an amice, alb, girdle, and maniple, a stole with crosses, and a purple or violet-coloured chesible; the whole were to be blessed; the face uncovered, and a square cap fixed on the head, and the hands bare and joined together, holding a small crucifix. The coffin was to be covered with white linen, and the body was placed therein thus,—the head was elevated a little from the body, and the ornaments interred with it; a little linen was placed over the face when it was in the grave, and the cover of the coffin, which was raised and made en dos d'asne, was then put on it and nailed down.

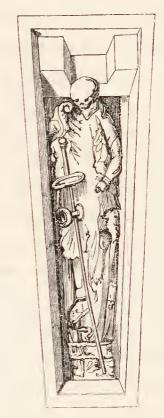
Many stone coffins have of late years been dug up, within the precincts of various cathedral and abbey churches, containing the remains of ecclesiastics, particularly those of episcopal and abbatial rank; and the

discoveries thus made have been found to corroborate most fully the statements of Matthew Paris, and other ancient authors, who have described the funeral ceremonies of former days.

In 1821 the nave of the abbey church of Evesham was opened, and the remains of several abbots, recorded to have been buried in the body of the church, discovered in their stone coffins. Amongst these, and against the north wall of the nave, the stone coffin was found entire of Henry of Worcester, one of the abbots, who died November 13th, 1263, and who was buried, according to Habington, against the north wall of the church; and this was the only coffin found in that situation. It was placed lengthways, in contact with the wall, with its head towards the west; a monument had been erected over this abbot, on which was his effigy carved in stone; on an horizontal fragment of which, remaining in the wall, and which had escaped the general wreck of this fine fabric, was the whole of the carved head of the abbot's

crozier, placed on his left side, contrary to the situation of that in the coffin.

The coffin was of one entire stone, and perfect; the lid being strongly cemented. It separated about the middle into two pieces, and on raising it with iron wedges, the body appeared not to have been disturbed since the day of its interment; the skull had sunk forward from the cavity in which it had rested, occasioned by the perishing and consequent falling of the vertebræ of the neck, so that the lower jaw-bone rested on the thorax. skull was bare, the os frontis on the right side appeared to have been dis- mains of Henry of Worcester, eased in a considerable degree, a circle -From the Archæologia.



Stone Coffin, containing the re-Abbot of Evesham, ob. A.D. 1263.

of about three inches diameter of the bone being carious, while the rest of the skull retained its natural smooth surface. The folds of a dress or cowl, apparently of silken texture, went round the neck, and descended from the shoulders to the breast.1 The shroud was wrapped round the body, and the arms were each enveloped in a separate cloth from the body, so that the pastoral staff passed over the os humeri, and under the radius and ulna of the right arm. The left hand crossed the breast at an

angle of about forty-five degrees; the hand had held the chalice and paten of pewter, which were found to rest upon the staff of the crozier, a little above the right os ischium. The right arm embraced the pastoral staff, crossing the breast at nearly right angles, and the bone of the middle finger of the right



hand lay within the abbatial ring, an amethyst set in gold The pastoral staff lay on the right side, passing diagonally across the right hip and the knees, and extending to the left ancle; its carved head was separated at the knob of the staff, and fallen over the top of the right shoulder; the head was elegantly carved in a gothic scroll, and, with its knob beneath at its junction to the staff was gilt. The bones of the legs above the ancles to just below the knees were enveloped in one piece of leather, a bandage of some light material passed over the ancles and confined the legs together; there were also bandages of the breadth of a riband, and apparently of silk, which passed over the bones of the arms at the wrist. The paten had been placed on the chalice, but had partly fallen off, as the hand which supported it perished and sunk; one side of the paten, and also of the chalice, which rested upon the body, were decomposed by the moisture; the upper part of each, being supported by the pastoral staff, and not in contact with the body, remained entire. The articles

¹ This was probably the amice.

above mentioned, with a part of the dress, being removed, the remains were left undisturbed, and the lid again cemented upon the coffin, and covered up as before. ^m

The grave of that excellent and intrepid prelate, Greathead, Bishop of Lincoln, who died in 1253, was opened in the year 1782, and his remains exposed to view. After removing a solid heap of earth and rude stones to the depth of near eighteen inches, the masons struck on the freestone lid of a coffin, in which had been hollowed a cavity for the face, and which not being cemented, was easily removed, and discovered a sheet of lead, raised up over the face, and laid on four loose iron bars, over a freestone coffin, twenty-three inches wide at top, diminishing to eleven inches and a half at bottom, thirteen and three quarters deep, and two and a half thick. this the body of the prelate had been deposited in pickle, a small quantity of which was remaining under the back, in the middle of the coffin. The corpse was reduced to a skeleton; the head reclined to the left shoulder; the under jaw was totally fallen. Under the right side of the head were a chalice and paten of latten, compressed together. The left arm lay across the belly, the right was fallen aside. The marks of the slipper soles were visible against the foot of the coffin. Across the body, from the right shoulder to the left foot, lay the pastoral staff of red wood, the top of which was carved into the rude form of a lamb's head. n

In digging a grave some years ago near the bishop's throne in Chester Cathedral, a coffin was found with a roof-shaped lid, and within was a leaden coffin, which was opened, and the body appeared to be in fine preservation, and to have been in a liquor or pickle which had an agreeable smell; on the breast was a crucifix, embossed on a piece of vellum. It was supposed to be the body of

m Archæologia, vol. xx. from the description by Edward Rudge, Esq. ments, vol. ii. p. 47. F.R.S. A.S. and L.S.

Abbot Birchelsey, or Lythelles, who died in 1324, and was buried under a gravestone which had on it his effigy in brass, on the south side the choir.

In August, 1813, on making a vault within the paling of the altar of Hereford Cathedral, a kind of coffin was discovered about two feet eight inches below the marble flooring, which contained the vestiges of a body almost mouldered to dust, the back part of the skull only remaining entire; on its left side lay a lock of red hair, somewhat curled, and well preserved; a crozier or pastoral staff traversed the body from the right breast to the left foot; a leaden seal, or papal bull, with the letters CLE-MENS-P. P. VI. i.e. Pope Clement VI., was attached to it by a silken cord or skein, in perfect preservation. About four inches below the top of the staff lay a gold ring with an amethyst stone in it. The coffin, which was an oblong box seven feet long and about two wide throughout, was composed of oak boards, rough, and about an inch thick, but so uneven as often to vary half an inch. A lid had been laid over it. The rude form and structure of this coffin was singular, and seemed to indicate that it must have been among the early made wooden coffins, as stone ones were much more general till the end of the thirteenth century: it contained the remains of Bishop Trellick, who died in 1361.p

Two stone coffins were discovered in Chichester Cathedral in the year 1829, the lids of which, by having the episcopal staff carved on them, denoted a deposit that eventually proved very interesting. Each of these coffins were formed out of one entire stone. The one first opened presented the appearance of a body, which, at the time of its interment, was splendidly decorated in episcopal vestments, with a pastoral staff placed diagonally across it over the right leg, with the crook across the left shoulder; on the left breast was placed a handsome

chalice and paten of pewter, and under the right hand, which crossed the centre of the body, was found a gold ring with a black stone, the size and shape of a barley corn.

The second coffin wonderfully eclipsed the first, from the beautiful and once splendid vestments in which the body was enveloped. The skull had left the circular cavity in the stone by sinking forward on the breast, arising from decomposition, and the falling of the bones of the neck which occasioned the inferior jaw-bone to rest on the sternum. There was no appearance of a mitre or dress on the head; but the remains of a cowl were evident, which had been placed round the neck, and extended to the fourth rib; the inner dress or shroud was wound round the body several times, and over it were the episcopal vestments, fringed across the knees and sides of the legs. Below this fringed vestment there also appeared a shirt q reaching to the leather shoes, the high heels of which were raised by means of wood inclosed in the leather. The right arm crossed the body on the hip, in order to hold the pastoral staff, which was placed diagonally across the body; its ferule rested at the bottom corner of the coffin, outside the right foot, continuing over the body, and terminating across the left shoulder with a handsome crook of jet fixed to the staff by a gold socket, finely ornamented with a bird and foliage. The paten and chalice found upon the left breast were very perfect, elegant in shape, and the workmanship neat. The paten, six inches in diameter, had an inverted border within an inch of the outside, in the centre of which was engraved a hand, giving the benediction, between a crescent and a star. The episcopal ring was found under the right hand; it contained a highly polished stone, beautifully set in gold. The length of each coffin was seven feet, of the pastoral staff five feet eight inches.

The remains of Fox, Bishop of Winchester, and the venerable founder of Corpus Christi College, Oxford, who died A.D. 1528, were in 1820 disclosed to view on the temporary removal, for purposes which required it, of part of the pavement of his chantry in Winchester Cathedral.

Very near the surface a large ledger stone was discovered, which had been broken into three pieces, and on this being carefully removed the tomb appeared. The latter was about seven feet long, four feet deep, and two feet nine inches wide in the widest part, the two ends being proportionally narrow, and was constructed of ashlar or squared stone.

A quantity of earth which had fallen into the tomb upon the coffin through the fissures of the ledger was first carefully cleared away, and the coffin appeared on examination to have been formed of planks of oak fastened very slightly without a single nail used about it, and to have been hastily put together. On removing the lid of the coffin the remains of the venerable Bishop lay exactly in the form in which they must have been placed when the coffin was closed; the right hand rested on the bosom; the glove which covered it was entire, though the colour was fled, but there was no ring observable either on the thumb or any of the fingers. be certain of this the person who had gone into the tomb to clear it out was directed to feel whether any ring was covered by the glove, but there was none; had there been one fallen off from the hand it must have been seen, for the figure lay undisturbed, and in many places the folds of the robes were entire.⁵ The Bishop's head rested gently inclined upon his bosom. The features were destroyed, but there was enough of the dried flesh remaining to give a general though an indistinct appearance of a human

s It was supposed from the absence of the ring that this tomb the civil wars of the 17th century, and the ring removed. had been once opened, probably in

face. The mitre, in great part remaining, continued on the head. It had been of velvet, the plush was quite destroyed, but the web was nearly entire. On the left side lay the pastoral staff; the hand bent round still seemed to hold it. The hand was covered with a glove, which was perfect, though colourless, and preserved all the bones in their places; the articulations of the joints were distinctly visible. The pastoral staff was of wood, the crook at the top simply yet elegantly ornamented with carved foliage; at the lower extremity there were marks of a ferule having been once attached, but it had fallen off. The feet of the figure were in boots. Between the feet lay a small leaden box, very carefully fastened up, it was about two inches and a half long by two inches wide. It had no inscription on it except the initials R. F. The box contained a small piece of vellum carefully folded together, on which were written, very neatly, in Gothic characters, the following words:-

Quinto die octobris Anno domini millimo quingentessimo bicessimo octabo obiit et sepultus est Kicardus Fox, hujus ecclesie Epus qui hanc rexit ecclesiam septem et biginti Annis integre.

In the tomb were also discovered four or five large fragments of a slab of Purbec marble lying edgewise, between the coffin and the side of the tomb. These were removed and found to be covered with painted figures; on joining the fragments together, the subject of the painting was clearly apparent; it proved to be the coronation of the Virgin, a subject formerly by no means unfrequently treated of; the principal figures were surrounded by a tressure or border, the shape of each of the four sides of which consisted of a foliated ogee; to the right and left of the figures thus circumscribed was a figure clothed in an alb and mantle, the drapery of which was tastefully disposed, waving a censer.

^r The Rev. Dr. Nott, one of the Prebendaries of Winchester Ca-

The examination, which was conducted throughout with a proper and reverential feeling, having been concluded, the lid of the coffin was replaced, and a new ledger stone, previously prepared, was laid over the tomb and fastened down with cement.

In little Ilford churchyard, at the north door of the church, was found, in 1724, two feet under ground, a stone coffin-lid with a plain cross, and six feet below it a body; on the left side of the skull of which was a pewter chalice and paten.^s There is little doubt but that this was the corpse of a priest which was thus buried.

A chalice and paten were some years ago discovered in a grave in the churchyard of Sandford, near Oxford.

About the year 1750, a stone coffin was dug up from the middle of the chancel of Dorchester Church, Oxfordshire containing a body in



Chalice and Paten, found in a grave in Sandford churchyard.

gilt scalloped leather, together with a pewter chalice. t

On the removal of some rubbish on the site of the Friary, Chichester, A.D. 1835, some skeletons of members of the fraternity of Grey Friars were found, all of which had their hands crossed over the body, and on one was found a chalice and paten of pewter.

thedral, who drew up an interesting account of this investigation, from which the above particulars have been taken, states therein his opinion that this painting was of a period long anterior to Fox's time, and that it might be referred to the early part of the 13th century, and adduces various reasons to corroborate his conjecture. From the drawing and costume of the figures, however, I am rather inclined to imagine this painting was the production of some foreign

artist early in the 16th century; and that it was discovered and broken, as an object of superstition, in the 17th century, when the tomb was probably opened. That the sides of tombs were sometimes ornamented with paintings is evident from that discovered a century ago on the wall of the vault in St. Alban's Abbey Church, containing the remains of Duke Humphrey.

⁵ Gough's Sep. Mon. vol. i. p. 69. ^t Beauties of England and Wales.

Though most of the mitres which were formerly placed on the heads of deceased bishops and abbots, have, from the quality of the materials of which they were composed, perished, we have an instance of the partial preservation of one found with the remains of Bishop Fox; and on the opening, at the Revolution, of an abbé's coffin in the Abbey of St. Germain des Pres, in France, the mitre, made of silk, was still existing. In the 33d plate of Illustrations from Ancient Designs, to the first volume of Strutt's Horda Angel-cynnan, is engraved the representation of a bishop in his tomb in pontificals, and with a mitre on his head. A stone coffin in the ruins of Glastonbury Abbey, with a compartment for the head, evidently shaped for the reception of a mitre worn upon it, has been already noticed.

The chalice and paten found in coffins are indicative of the priestly calling of the deceased, and were commonly of laten, pewter, or other base metal. After the Reformation, however, they ceased to be buried with the dead, and the rich and gorgeous vestments, both episcopal and sacerdotal, used by the clergy of the church of Rome were practically discarded for the more simple ministerial habits and ornaments prescribed by the rubrics of the Anglican Church in the reign of King Edward the Sixth. That the bishops of the Anglican Church still continued, however, to be sometimes buried in their ordinary prelatical habits, or at least in some of them, in the latter part of the sixteenth century, the instance following will testify.

The body of Thomas Thirlby, Bishop of Ely, who was

thus inhumed. "His body was robed in his vestments as when he was offering the holy sacrifice, and a chalice and paten were also placed in the coffin, according to the old Catholic rite of burying Priests." — Laity's Directory for 1839.

^u Griffith's Translation of Lenoir's Funeral Monuments, p. 169.

v This custom is, however, still occasionally practised in this country by the clergy of the church of Rome. The Rev. Francis Martyn, Roman Catholic Pastor of Walsall, who died 18th July, 1838, was

deprived of his see by Act of parliament in 1559, and who died in confinement at Lambeth in 1570, was found in the chancel of the parish church there, on making a grave for Archbishop Cornwallis. His leaden coffin appeared to have been never covered with wood, and was six feet four inches long, eighteen inches broad, and eight inches and a half deep. The corpse was wrapped in fine linen, was moist, and had evidently been preserved in some sort of pickle, which still retained a volatile smell, not unlike that of hartshorn. The flesh was preserved, and had the appearance of a mummy; the face was perfect, and the limbs flexible, the beard of a remarkable length, and beautifully white. The linen and woollen garments were all well preserved. The cap, which was of silk adorned with point lace, had probably been black, but the colour was discharged. It was in fashion like that represented in the pictures of Archbishop Juxon. hat, a slouched one, with strings to it, which was under the left arm, was of the same materials as are used at present, but the crown was sewed in. It lay by the side of the body, as did the stockings, made of white worsted, with green feet. Great care was taken that every thing was properly replaced in the coffin. w

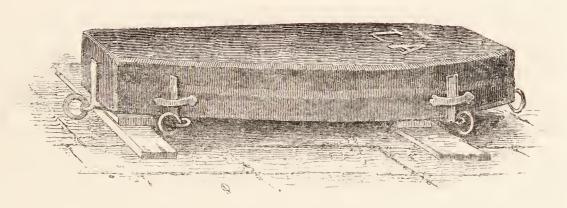
The leaden coffin of Lancelot Andrews, Bishop of Winchester, who died A.D. 1626, was discovered in 1830, walled up with brick, in his monument in the Bishop's Chapel, St. Saviour's Church, Southwark, and is perhaps one of the earliest coffins of lead approximating the modern form; it was placed on brickwork, the bricks being disposed in the form of a Latin cross.

The manner in which Dr. Donne, Dean of St. Paul's in the reign of James the First, was buried, may be seen by his monumental effigy in marble, still exising in the crypt beneath St. Paul's Cathedral: he is represented attired for the grave in his winding-sheet, in which, tied

W Gough's Sep. Mon. vol. i. p. 54.
K Gent.'s Mag. Aug. 1830, p. 171.

at his feet and head, he purposely clad himself, as if he were about to be interred, to have the drawing made from which, after his death, this effigy was carved.

The custom of embalming and preserving the body in cerements seems to have fallen into disuse about the latter part of the seventeenth century, when certain laws were made, enjoining a particular mode of enshrouding the dead; for by statutes passed for the encouragement of the woollen trade, in the eighteenth and thirtieth years of the reign of Charles the Second, "It was enacted, that no person whatsoever should be buried in any shirt, shift, or sheet, made of or mingled with flax, hemp, silk, hair, gold or silver, or other than what should be made of wool only; or be put into any coffin lined or faced with any thing made of or mingled with flax, hemp, silk, or hair, upon pain of the forfeiture of the sum of five pounds." From that period until of late, for those statutes have only been recently repealed, the dead have uniformly been buried in woollen, in accordance with the legislative injunctions. z



Leaden Coffin of Lancelot Andrews, Bishop of Winchester, ob. 1626.

february the 12th, Sir William Dugdale, Kn^t of Blyth Hall, buried in woollen, vid. affidavit."

^y By Stat. 54 Geo. III. c. 108.

² In the Parish Register of Shustock Church, Warwickshire, the following entry occurs,—" 1685,



Representation of a Burial in the Thirteenth Century.

From a drawing by Matthew Paris.

CHAPTER V.

ON THE FUNERAL SOLEMNITIES OF THE MIDDLE AGES.

When we attribute to the mission of St. Augustine the propagation of Christianity amongst the Anglo-Saxons, we do not from thence infer that during the six previous centuries no tidings of the gospel had reached our shores; for we have undoubted testimony^a that from the second century, and probable evidence ^b that even from an earlier period, there was in Britain a Christian community, but that amongst the Anglo-Saxons no general conversion had taken place, or regular hierarchy been established, which had any material influence towards abolishing the idolatrous practices of Paganism, until the dawn of the seventh century.

^a Tertullian, adv. Judæos, c. vii. ^b Gildas, de excidio Britanniæ.

From that period till about the middle of the eighth century, the Anglo-Saxon Christians were accustomed to inter their dead in the open fields, no burials within the precincts of towns being allowed: and even Augustine, who died A.D. 611, was buried outside of the city of Canterbury, near the church of St. Peter and St. Paul, then unfinished; but, on the dedication of that church, his body was removed, and deposited in the north porch, where the five succeeding archbishops were also buried; Theodosius, the seventh archbishop, who died A.D. 690, being the first that obtained burial in the church itself, the porch not being large enough to contain more bodies.c It was not till Cuthbert, eleventh Archbishop of Canterbury, obtained (A.D. 752) permission from the Pope to allow cemeteries to be contiguous to those churches which were erected within the walls of cities, that the general appropriation of churchyards, or burial places adjoining churches, was made.

In the ordinary funerals of the Anglo-Saxons, the body, enveloped in linen, was carried to the grave by two persons, one supporting the head, the other the feet; the priest then censed it, and, whilst the bearers were depositing it in the grave, offered up certain accustomed prayers, with benedictions. A little more ceremony was observed at the exequies of persons of note, and hymns were sung by the attendant priests, who accompanied the body in procession.

To the prayers for the faithful departed and at rest, an early practice of the Church, as the Clementine and other most ancient Liturgies evince, were, at a much later period, not for six hundred years after Christ, saith Bishop Jewell, superadded private masses and prayers for de-

^c Bede, Eccl. Hist. Lib. ii. c. iii. d "We have as early and as plain testimonies of the Church," &c.—Brett on the Liturgies, new edit. p. 276.

e "If any learned man of our adversaries," &c.—Bishop Jewell's reply unto Harding's answer. Of Private Mass, p. 1.

liverance of their souls from temporal pains, founded on the Romanist doctrine of purgatory. This is defined by the Council of Florence, f which declares, in more explicit language, perhaps, than even the decree and catechism of the Council of Trent, "That the souls of true penitents, dying in the love of God, before they have brought forth fruits worthy of the repentance of their sins, are purified after their death by the pains of purgatory, and that they are delivered from these pains by the suffrages of the faithful that are living, such as holy sacrifices, prayers, alms, and other works of piety, which the faithful do for the other faithful, according to the orders of the Church." g A doctrine, however, rejected by the Anglican Church, as "a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

But throughout the middle ages we find the belief prevalent, that the soul underwent a purgation by fire in a future state, and also that the pains occasioned thereby might be mitigated, or remitted, through the medium of masses and other services performed after death for the repose of the soul of the deceased, and which might be obtained by donations to the church.

This, a doctrine generally inculcated, occasioned, as might have been expected, no little anxiety amongst all classes, especially as the hour of death approached, to ensure the future welfare of their souls, and, besides those who with real contrition of heart, and a true devotional feeling, omitted not whilst in health to dedicate a portion of their substance to the service of God; many of the rich and powerful, when extended on the bed of sickness, were gladly persuaded to purchase a fancied atonement and remission of their venial offences, by bequeathing a part of the possessions they could no longer retain to the church for religious purposes.

f A.D. 1438. g Dupin's Eccles. Hist. vol. xiii. Eng. Trans. p. 45.

In accordance also with the conceived opinions of the times, it became customary for the noble and wealthy to bequeath their bodies to be buried in some particular monastery or church; and these bequests were accompanied by gifts of land, money, jewels, or other valuable articles, in order that masses might be sung for the more speedy deliverance of the testator's soul from purgatory.h

Thus it was that the religious houses were so wonderfully enriched, "for in regard of burial," says Weever, "abbeyes were most commonly preferred before other churches whatsoever, and he that was buried therein in a friars habite, if you will beleeve it, never came into hell."

And not only the church, but the very spot where the testator wished his body to be interred, was often specified in his will; and even the solemnities to be performed at the funeral, and number of lights to be burnt, were minutely enumerated.

Hence the funeral ceremonies observed in the ages preceding the Reformation, varied as much in the number of religious services performed, as they did afterwards in pomp and splendour, according to the rank and wealth of the deceased. From an ancient manuscript ritual, in

^h There is a passage in Bede, in which, after describing the state of souls in purgatory, which would be redeemed at the day of judgment, he observes, "Multos autem preces viventium et eleemosynem, et ieunia, et maxime celebratio missarum, ut etiam ante diem judicii liberentur adjuvant."—Eccl. Hist. Lib. v. c. xiii.—But Matthew Paris is even more explicit on this point: "Per missas vero, psalmos eleemosynas et orationes ecclesiæ

generalis, et per specialia amicorum auxilia, aut Purgandorum tormenta mitigantur aut deipsis suppliciis ad minora transferuntur donec pænitus liberentur."—Hist. Angl. Edit. Watts, p. 76.

ⁱ In the Vision of Piers Plowman, written in the fourteenth century, some of the religious orders are satirically exposed for their neglect of the poor, whilst for gain's sake they were constant attendants at the funerals of the rich:-

"Freers followed folke that wer riche,

"And folke that wer pore at litle price they set.
"And no cors in hir kyrkeyard nor kyrke was buried

"But quick he bequeth hem ought, or quit part of his dets."

which the burial service is contained, it appears that before the body was carried out to be buried, it was sprinkled with holy water, and the 129th Psalm, "De profundis," was sung, with the prayers beginning with Inclina, and Fidelium. And, whilst it was being carried to the church, the "De profundis" was again sung, together with the 113th Psalm, beginning "In exitu." At the entrance of the burial ground, the body was again sprinkled with holy water, certain psalms or hymns were sung or said, and it was then carried into the church. At the church porch the service commenced with the

^j Penes Auc.—I have transcribed the rubric at length, as here subjoined:--"Sciendum est quod quodcumque deportatur corpus ad ecclesiam in cimiterio humandum. In primis aspergatur aqua benedicta super corpus exanime, et interim dicitur psalmus 'De profundis,' cum orationibus 'Inclina' et 'Fidelium.' Cum vero corpus de-functi deportatur ad ecclesiam dicitur hæc antiphona 'Subvenite,' versus 'Suscipiat te Christus.' Repetatur antiphona. Deinde dicitur psalmus 'De profundis,' et post unumquemque versum repetatur antiphona. Si necesse fuit, postea dicitur psalmus 'In exitu,' ordine superdicta. In introitu cimiterii vel cicius incipiatur rogatio 'Libera me, Domine, de morte, et dicitur cum uno versu ' Dies illa.' introitum etiam cimiterii aspergatur corpus aqua benedicta. Nunquam enim portatur corpus alicujus defuncti circa cimiterium, sed directe in ecclesiam. In introitu ecclesie dicitur antiphona 'In paradisum,' et cantetur versus 'Requiem eternam.' Repetatur antiphona. Sequatur 'Kyrie eleison.' 'Christe eleison.' 'Kyrie eleison.' Tunc sacerdos aspergat corpus aqua benedicta et thurificet rogans orare sic: ' Pro anima N. et pro animabus omnium fidelium defunctorum,' 'Pater noster,' 'Et ne nos,' 'A porta,'

'Non intres,' 'Dominus vobiscum,' oratio, 'Suscipe Domine,' et cet. sicut habetur in manuali usque ad finem, cum hac addicione, 'Anima ejus et anime omnium fidelium defunctorum per Dei misericordiam requiescant in pace. Amen.' Statim eat sacerdos ad signandum locum ubi sepeliendus fuit mortuus, et signo crucis signet locum, et postea aspergatur aqua benedicta. Deinde accipiat fossorium vel aliquid instrumentum et aperiat terram in modum crucis ad formam corporis defuncti, dicens 'Aperite mihi portas justicie ingressus in eas, confitebor Domino, hec porta Domini justi intrabunt in eam.' Quibus dictis dicitur ingressio mortuorum et postea completorium de die more solito. Ubi vero in die sepulture portatur corpus ad ecclesiam, tunc immediate post predictam oratio-nem, sequatur 'Suscipe Domine,' dicitur commendacio animarum solemnitur hoc modo, Antiphona 'Requiem eternam,' psalmus 'Beati immaculati' usque ad 'ad dominum cum tribu.' Finitur psalmus cum predicta antiphona. Sequitur 'Ky-rie eleison.' 'Christe eleison.' 'Ky-rie eleison.' 'Pater noster,' deinde sine pronunciacione 'Et ne nos,' dicitur psalmus 'Domine probasti,' sive non et cet. Quo finito statim incipiatur missa pro defunctis."

anthem "In paradisum," and then the "Requiem eternam" was sung; after which followed the "Kyrie eleison," &c. and the officiating priest again sprinkled the body with holy water, and censed it, uttering the prayers following: "Pro anima N. et pro animabus omnium fidelium defunctorum—Pater noster—Et ne nos—A porta inferi—Non intres—Dominus vobiscum—Suscipe Dominus," and so on to the close of the office, as laid down in the manual, with this additional prayer, "Anima ejus et anima omnium fidelium defunctorum per Dei misericordiam requiescant in pace. Amen." This being done, the priest proceeded to mark the spot where the body was finally to be deposited with the sign of the cross, and to sprinkle it with holy water; and after several other prayers and anthems, the service concluded with the office of the mass for the dead.

During these ceremonies, the body, properly dressed or shrouded, if not enclosed in lead or wood, was anciently laid out on a bier, and thus carried to the grave, where the coffin, if of stone, was already conveyed, and lowered to receive it, and into which it was then carefully deposited, and the lid placed over it: and Stow, in speaking of the funeral of the Conqueror, says, "Now mass being ended, the masons had prepared the stone chest or coffin in the earth, while the body had remained on the bier, in order as it had been brought forth." But in most cases the body, merely shrouded, was carried openly on a bier to the grave, where it was interred without any coffin.

An ancient painting on the wall of St. Mary's Chapel, Winchester Cathedral, represents the funeral of a nun,

um celebrandi: infirmos ungendi: mortuos sepeliendi: ac alii nonnulli ritus Ecclesiastici: juxta usum insignis Ecclesiæ Sarisburiensis." Of this manual an edition was published in 1604.

k A portable volume containing the occasional offices of the Church. That of Sarum, in which the burial service and prayers are given at length, appears to be the one above alluded to, and is entitled "Sacra institutio Baptizandi: matrimoni-

whose body, clothed in a religious habit, appears laid out on a bier, set down by the side of her grave; but there is no sign of any coffin. Priests are performing the service, and the cross bearer, or acolyte, is standing behind them, where also certain nuns appear, attending as mourners.



Funeral of a Nun. From a Painting on the wall of St. Mary's Chapel, Winchester Cathedral.

John Rouse, the Warwickshire Antiquary, in his life of Richard Beauchamp, Earl of Warwick, who died in the reign of Henry the Sixth, has depicted his funeral at the period the coffin is being placed in the tomb, and of which the following vignette is a representation. The chest, or outer coffin of wood, which is in the shape of a parallelogram, is covered with a white cross, and two persons in long coats or gowns, the common dress of the fifteenth century, are lowering the coffin. A Bishop, or ecclesiastic of abbatial rank, in his alb, stole, and cope, with the mitre on his head, is in the act of performing the last aspersion over the coffin; on one side appears one of his assistants bearing the pastoral staff, and on the other one holding the manual; behind are attendants in long gowns and hoods, bearing torches. The original drawing by John Rouse, which contains more figures

than represented in the vignette, has been engraved by Strutt.



Funeral of Richard Beauchamp, Earl of Warwick, ob. A.D. 1439.

In an illuminated manuscript, in the British Museum, of the fifteenth century, the modes of burial, both with and without a coffin, as at that period practised, are depicted. In the one instance a coffin with a roof-shaped lid rising to an angle in the middle, or what is called "en dos d'asne," is represented as deposited before the altar, and at each corner of the coffin appears a candlestick and lighted taper. The mourners in attendance are pourtrayed as habited in black gowns and hoods, and the officiating Priests as vested in purple copes. The coffin is also represented as covered with purple cloth. This was intended as the representation of the funeral of a person of distinction, or rank. The manner of interring the body without a coffin is also delineated. Two

¹ Harleian MS. 2900.

men appear in the act of depositing the body, which is simply enveloped in grave clothes, in the grave. The Priest, arrayed in his alb, stole, and cope, is seen sprinkling the body with holy water, and holding in his left hand the manual. On the right of the Priest stands an acolyte, vested in an alb, who carries the *Benetier*, or vessel, containing the holy water, another acolyte appears with the processional cross, and a third with a candlestick and lighted taper. In the back ground are mourners habited in black hoods and gowns.

The subjoined representation of a funeral, apparently that of an ecclesiastic, is from a manuscript in the Doucean



Representation of an ancient Funeral. From a manuscript in the Bodleian.

collection in the Bodleian. The grave is within the church, and two ministers, clad in albs, but of what grade or order cannot be ascertained, are in the act of lowering the lid of the coffin, on the surface of which is cut or sculptured a cross. The officiating Priest, vested in his alb and cope, holding in his left hand the manual

or service book, containing the occasional offices, is about to asperse the coffin; an acolyte with the benetier is standing on his right, and behind the Priest is one in a monastic habit bearing the processional cross; three others in monastic costume appear on the left of the Priest, as if making the responses, and on his right are three mourners in black gowns and hoods. In the distance is an altar with curtains suspended from rods on each side.

In an old French work, Croix's "Le Parfaict Ecclesiastique," full directions are given for the performance of the ceremonial rites of burial of Priests of the Church of Rome, as practised in the seventeenth century, from which the following particulars are selected:—

The corpse having been properly shrouded, the bells were rung, that all who heard might pray to God for the repose of the soul of the deceased; the body was then laid out on the bed, and at the feet was set a low table, covered with a white cloth, on which a cross, two black candlesticks, two tapers of yellow wax, an holy water pot (un Eau-benitier) with holy water, a sprinkler, and two manuals, were placed, with a seat on each side. Two ecclesiastics, having first sprinkled holy water over the body, then began to recite the office for the dead, singing alternately in a low voice; and this office was continued until the corpse was carried out for interment.

Each ecclesiastic was carried to the grave by those who held the same rank in the church as himself, as priests by priests, deacons by deacons, subdeacons by subdeacons, and so on.^m Those of superior were not allowed to carry the clergy of inferior degree; nor were the clergy ever permitted to carry the bodies of the laity. The feet were carried first; and when the body was

m Durandus speaks also of this tibus, clericus a clericis, catholicus a catholicis. Si vero fuerit de aliqua fraternitate, deportetur ab illis qui sunt ejusdem fraternitatis."-

practice:—" Debet autem defunctus portari a consimilibus sue professionis, ut si fuerit dyaconus a dyaconibus, si sacerdos a sacerdo- Rat. Div. Off.

set down in the church, the feet were turned towards the door. When torches were used, they were borne by the junior ecclesiastics. The coffin having been placed in the choir, with the feet turned towards the door, the service for the dead then commenced; at a proper period the oblations were carried to the altar, and mass performed; after which, the officiating priest divested himself of his chesible and maniple, and put on a cope; and, after several incensements and aspersions, the body was carried in procession to the place of sepulture, preceded by the cross and clergy. When they arrived at the grave, and the prayers were finished, the body was let down, and those who carried it descended into the grave in a reverent and orderly manner, and then covered the face of the defunct, disposed the sacerdotal ornaments in a decent manner, crossed the hands over the breast, and, lastly, nailed the lid to the coffin; this being done, the priest who officiated cast earth thrice upon the coffin, saying, "De terra plasmasti me," &c. and then those who had carried the body proceeded to fill up the grave.

But even after burial a variety of services, as masses satisfactory, obits, requiems, trentals, and anniversaries, continued to be performed daily, monthly, yearly, or otherwise, according to the wishes of the deceased; and the provision made by him or his friends, for these offices, contributing much, as it was supposed, to the ease of the disembodied soul, were commonly performed by a priest, specially appointed for that purpose; and hence arose a custom very prevalent during the fourteenth and following century, of endowing chantries for the maintenance of one or more priests, for the express purpose of celebrating masses, and performing other offices for the good estate of the soul of the founder, and of the souls of his family and friends; and the founder was commonly buried near the altar in the aisle where the chantry was founded, or in a chapel built expressly for that purpose.

And here, as in many other points, we can trace in

retrospect a gradual yet very perceptible change in the usages of the church in different ages: for in the twelfth century, when so many of the monastic institutions in this country were founded, the early grants were defined to be generally for the health of the soul of the founder or donor, or of him and his wife, his ancestors and his heirs, and sometimes even for the souls of all his friends; and no stated number of masses were appointed to be said, nor was even any specific mention made of such; but in the fourteenth and fifteenth centuries, when by the operation of the laws for restraining the further alienation of lands to the church, eleemosynary foundations on a large scale were discouraged, an immense number of chantry chapels were founded, licenses having been obtained, which were sometimes so richly endowed, that private masses for the dead, and other expiatory services, were to be daily celebrated therein for ever; and many persons, who were unable to found chantries, bequeathed sums of money for a priest to celebrate a certain number of masses, or to officiate at mass during a limited period of time after their decease, for the gradual remission of their venial sins, and deliverance of their souls from the torments of purgatory.

Of the chantry chapels thus founded, many were formed at the east end of the north and south aisles of our churches, and, in the fourteenth and fifteenth centuries were inclosed by ornamental screens of open tabernacle work, like that beneath the rood loft which separated the chancel from the nave; but these screens have for the most part been destroyed; and, though some still remain, the only indications of these chapels now generally to be met with, is the piscina in the south wall, and sometimes a bracket projecting from the east wall, on which a taper or lamp was kept burning. To some churches, transepts, or additional aisles, were added, expressly erected for chantry chapels, and endowed as such; and these have commonly the piscina remaining.

In each of these chapels, at the east end, was an altar of stone, at which the priest, assisted only by an acolyte, officiated; and it was in allusion to the places and services there performed that Bishop Jewell observes, in his reply to Harding," "and even suche be their private masses for the most parte, sayde in side iles, alone, without companie of people, onely with one boye to make answere." But vestiges of these altars will seldom be found to exist, for in the latter part of the sixteenth century, injunctions were issued by several of the Bishops for the removal of the ancient stone altars out of the churches in their respective dioceses. These injunctions were, however, but partially obeyed, and in 1643 such stone altars which had not been rased under the injunctions were, by an ordinance of the House of Commons, ordered to be demolished, and this order was generally carried into effect.º The irregularity and apparent want of uniformity so observable in many of our ancient churches, is thus plainly accounted for; parts distinct from the original building having been subjoined thereto at later periods for chantries.

¹¹ Of Private Mass, p. 3.

 Some few of the ancient chantry altars have, however, escaped the general devastation. Amongst these may be enumerated one at the east end of the north aisle of Bengeworth church, near Evesham, consisting of a solid mass of masonry supporting a slab or table of stone; and one of the same description in the south aisle of Enstone church, Oxfordshire, with a pannelled reredos at the back. In a chantry chapel, with a chamber over, on the north side of the chancel of Chippingnorton church, Oxfordshire, the ancient altar, consisting of a slab, or table of stone, not sustained by any solid mass of masonry, but supported partly by brackets projecting from the wall, and partly resting on a slender pier at each angle in front, is still

remaining. A chantry chapel, with a chamber over, on the north side of the chancel of Warmington church, Warwickshire, still contains the ancient altar in an entire state, consisting, however, merely of a slab supported on brackets. On the surface of the altar tables at Chippingnorton and Warmington, three of the five crosses, emblematical of the five wounds of Christ, with which altars were marked, are still visible, though on other altars they appear to have been obliterated. The piscina on the south side of the altar is still in a perfect state at Bengeworth, Chippingnorton, and Warmington; and other instances might be adduced where the ancient chantry altar is still preserved.

The exequies of the nobility and eminent personages were conducted with great magnificence and solemnity, especially in the fifteenth and following century; and they sometimes lasted several days. The coffin was usually covered with a sumptuous pall of black or purple cloth or velvet, garnished with escocheons, with a white cross; it was then carried with great pomp under a canopy, borne according to the rank of the deceased, by knights, esquires, or gentlemen, and placed in the choir beneath a hearse, or fixed canopy, richly decorated with banners, banner-rolls, escocheons, pennons, pencils, and other paraphenalia. At these obsequies, likewise, wax lights and tapers of a great size were placed round about the coffin, and upon the hearse; torches also were much used in funeral processions; "To have a great many," says Strutt, "was a special mark of esteem in the person who made the funeral to the deceased;" and it was very usual for wealthy individuals to order in their wills a certain number of torches, wax lights, or tapers, and mortars of a certain weight, to be placed about the body and hearse at the burial. p

The representation in the following page of the funeral of a person of rank, as performed in the fifteenth century, is taken from an illuminated manuscript in the Doucean Collection in the Bodleian. The coffin appears in the middle of the choir beneath a hearse covered with lights, with three tapers at the head of the coffin, and a number of tapers are affixed round the upper part of the choir, from which banners and a pennon are suspended. On each side of the hearse are mourners in black gowns and hoods, and part of the service is apparently being chanted by the choir, who occupy the stalls behind the mourners.

The testamentary directions given by distinguished

common amongst the Christians of the fourth century. The authorities are collected by Bingham, book xiii. ch. 2.

p The usage of bearing torches and lamps at funerals is very ancient, and is alluded to by Gregory Nazianzen, Gregory Nyssen, St. Chrysostom, and St. Jerom, as

as well as private individuals, concerning the manner of their burial, are of great service in elucidating the funeral solemnities observed before the Reformation, as the following instances will shew:—

Sir John Montacute, Knight, brother to the Earl of Sarum, by his will dated March 20th, 1388, gave his body to be buried in the Cathedral Church of Salisbury,



Representation of an ancient Funeral Hearse and Funeral.

between the two pillars, but desired that if he died in London his body might be buried in St. Paul's, near to the font wherein he was baptized. He willed that a black cloth of woollen be laid over his body, and about his hearse, and to cover the ground, and upon his burial day that there should be five tapers, each weighing twenty pounds, placed about his hearse, and four mortars, each

of ten pound weight. He also desired that twenty-four poor men, cloathed in white or russet, should carry each a torch, and that no painting should be about his hearse, excepting one banner of the arms of England, and two with the arms of Monthermer, placed by five tapers. ^q

Margaret Beauchamp, Countess of Warwick, by her will, dated 28th of November, 1406, gave her body to be buried in the Collegiate Church of Warwick, and willed that at her burial there should be five tapers, containing five pounds of wax, burning about her corpse from the beginning of service on the eve before her funeral, till the high mass of requiem on the morrow after; and at the same time, that there should be twenty torches held burning, by twenty poor men, about her hearse, and which were afterwards to remain for the high altar, and other altars of the church for the honour of God, according to ancient custom and right. ^r

Sir William Bonvile, Knight, by his will dated in 1407, gave his body to be buried before the high cross in the church of Nywenham, in the county of Devon, to which church he gave xl¹. for license for himself and his wives to be buried therein, and also to pray for his soul. ^s

Elizabeth, Lady Despencer, by her will dated July 4th, 1409, desired that she might be buried within three days after her decease, and that a black cloth, with a white cross, might be laid over her body, with five tapers about it, and no more, during the office of burial. ^t

In the will of Thomas, Earl of Arundel, dated in 1415, the following item occurs: "For the charges of my funeral, and to celebrate masses for my soul, cxxx¹. vi^s. viiid. "

Thomas de Ralegh, of Astley, in the county of Warwick, in the sixth year of the reign of Henry the Fourth,

q Nicolas' Testamenta Vetusta, vol. i. p. 124. This work contains, throughout, a mass of valuable in
graph formation on this subject.

graph Ibid. p. 169.

graph Ibid. p. 170.

graph Ibid. p. 174.

graph Ibid. p. 174.

bequeathed his body to sepulture in the quire of the Collegiate Church of Astley, to which church he gave x^l of silver, to the end that his obit should be perpetually there observed, and his name written in the martyrologe; he also gave $xiii^l$. $xiii^s$. $iiii^d$ for the providing of one priest, to celebrate divine service there for his soul, for for the space of three years after his decease.

Sir Godfrey Foljambe, of Walton, in the County of Derby, by his will, dated in 1530, desired that his carcase should be buried in the chapel of St. George, beside his lady, his wife, in Chesterfield; and that his funeral mass and dirge, with all other suffrages and obsequies, should be done and ministered for his soul according as worship required after his degree; that his sword, helmet, with the crest upon the head, and his coat of arms, be hanged over his tomb, and there to remain for ever. w

We have several long and detailed accounts of funerals of persons of distinction in the latter part of the fifteenth, and during the sixteenth century; and of the ceremonies observed at such, many were of a secular nature, pertaining only to the rank and estate of the deceased.

The funeral of John Islip, Abbot of Westminster, who died on the 12th of May, 1532, was performed in this manner. His corpse was first chested and cered, and so remained in a large parlour hung with black cloth, garnished with escutcheons of his arms and the monastery; the corpse was covered with a rich pall of cloth of gold of tissue, and four great tapers were placed about it, burning day and night, with daily masses and nightly watches, until the 16th of May, when it was conveyed unto the monastery of Westminster in the following manner: first, two conductors with black staffs, then the cross, then a number of priests, friars, monks, and other religious persons, after whom came the Abbot of Bury, in pontificalibus, with his assistance in goodly rich copes,

v Dugdale's Antiq. of Warw.

w Coll. Topog. vol. i. p. 358.

then gentlemen in black gowns and hoods, two and two, then two heralds; the corpse was then borne by six of his yeoman in black coats, six others going by to help them as they had need; about the herse were four assistance, and at each corner a banner, borne by men in black hoods and gowns. Two branches of white wax were borne by two clerks in their surplices, and before the corpse were twenty-four poor men in gowns and hoods in one range, bearing twenty-four torches; about the corpse also were twelve staff torches, borne by twelve yeomen in black coats. Then came the chief mourner, alone, followed by others, two and two, habited in long gowns and hoods. At the entry of the monastery the Abbot of Bury, with his assistance, received the corpse, and so proceeded into the choir, where it was set under a goodly herse, with many lights and matie and vallunce, set with pencils, and double banners, with forms hanged with black cloth, and garnished with scocheons of arms, and the choir likewise, and so the mourners took their places. The 'dirige' began, solemnly sung by the said monastery, and divers 'diriges' done in other parts of the church, which being done, with the other ceremonies, the mourners departed into a place over the chapel of the defunct, where refreshments and wine were prepared, and in the mean season, they of the church did bury the defunct in the said chapel of his building, which was hung with black cloth, and garnished with scocheons, and over his sepulture a pall of black velvet, and two candlesticks, with angels of silver and gilt, with two tapers thereon, and four about the hearse, burning still. Then in the choir, underneath the hearse, was made a presentation of the corpse, covered with a cloth of gold of tyshew, with a cross, and two white branches in candlesticks of silver and gilt, which being done, every man departed for that night. The next day every man did repair to the church, and all took their places as before Then began the first mass of our lady, sung solemnly

with deacon and subdeacon, and at the offertory the chief mourner offered a piece of gold of iis. vid. assisted with the other mourners, which being done, the mass of the twenty song began, set in like manner as afore; but at the offering, the chief mourner offered a piece of gold of 5s. assisted as afore, which being finished, the mourners went to the manor place, where was prepared for them meat and drink, and then every man returned to the church to their appointed places, and the torches and other lights being lighted, the mass of requiem began, sung by the Abbot of Bury, in pontificalibus, with deacon and subdeacon, and at the offertory the monks offered their oblation after the custom and manner. Then offered the chief mourner a noble in gold, being conducted by the officers at arms, and assisted with the other mourners; and so returned back again to the herse. Then all the mourners offered for themselves every one a groat. Then began the sermon by the Vicar of Croydon, then all the other ceremonies being done and finished, there began a great doyle given among the poor; then all things being finished, every man took his leave, and so departed. Then the banners were set in order in the said chapel, in braces of iron, and the herse, with all other things, did remain there still until the month's mynde. x

In the Vetusta Monumenta, a representation of the funeral of this abbot is engraved. The coffin appears in the choir before the high altar, and on it is a pall, with a large white cross, on which a candlestick and taper is set. Over it is the herse, on the upper part of which are fixed numerous branches of tapers decorated with pencils; this is surrounded by a number of poor men in gowns and hoods, bearing long staff torches; at each corner of the herse is a banner borne by a man in a hood and cloak, and at the one end of the coffin are three mourners muffled up in hooded cloaks.

^{*} This account is abridged from Ackermann's Westminster Abbey, a more detailed one published in vol. i. p. 308.

The delineation of an ancient funeral, represented below, is taken from another illuminated manuscript in the Doucean collection. The corpse, apparently that of a nun, merely attired in a shroud, with a cross marked on the breast, is depicted as on the point of being lowered into the grave. On one side appears the lid of a coffin, or rather perhaps the close bier in which the body was carried forth to burial; this is of the shape *en dos d'ane*,



Representation of a Funeral in the fifteenth century.

and narrows gradually from the head to the feet. Three priests clad in surplices or albs, and copes, appear officiating at the service, and near to one of them, who, with the aspergillum or sprinkle in his hand, is in the act of aspersing the body, is an acolyte in his surplice holding the manual; behind is another acolyte with the

processional cross,y and several female mourners appear attired in black, and enveloped in mantles and hoods.

At royal funerals a custom anciently existed of clothing the body of the deceased in regal habiliments, and thus carrying it forth in state to be buried exposed to the view of the people. In this manner the body of Henry the Second, who died in 1189, was carried forth to be buried in the Abbey of Font Eurand, in Anjou, clothed in royal robes, having a crown of gold upon his head, and gloves on his hands; boots interwoven with gold upon his legs, and spurs upon his heels; a great ring upon his finger, his sceptre in his hand, his sword girt to his side, and his face uncovered, and all bare.2 The body of Edward the First, who died in 1307, was likewise arrayed in robes of royalty for burial. But early in the fifteenth century, if not before, this custom was discontinued, and it then became the usage at a royal funeral to exhibit an effigy of the deceased, dressed in robes of state, with a crown, sceptre, and ball, which was placed above the coffin or hearse. The first English monarch we find mentioned represented in effigy, was Henry the Fifth, who died in 1422, "at whose funeral above the corpse," says Sandford, "was a figure made of boyled hides or leather, representing his person, and painted to the life; upon the head was set an imperial crown of gold and precious stones, on the body a purple robe furred with ermine, in the right hand a sceptre, and in the left a ball of gold, with a cross fixed thereon." In like manner also, on the burial of Edward the Fourth,

y The custom of carrying a cross or crucifix before the corpse is of comparatively recent date. The first traces of it occur in the sixth century, (ap. Greg. Turon. vit. SS. Pat. c. 14.) and in the ninth, (ap. Odo Cluniac. de Translat. Corp. S. Martini.) Afterwards it became common,—Riddle's Manual of Christian Antiquities, p. 722.

^{*} In crastino autem dum portaretur ad sepeliendum, regis indutus apparatu, coronam in capite
habens auream, et chirothecas in
manibus, calceamenta auro texta
in pedibus et calcaria, annulum
magnum in digito, et in manu
sceptrum, accinctusque gladio, discooperto vultu jacebat.—Matthew
Paris, ed. Watts, p. 126.

who died in 1483, in the hearse in Westminster Abbey above the corpse, which was covered with a rich and large black cloth of gold with a cross of white cloth of gold, was a personage like to the similitude of the king, in habit royal, crowned with the very crown on his head, holding in one hand a sceptre, and in the other hand a ball of silver gilt, with a cross patee.^a At the funeral of Henry the Seventh, 1485, on the coffin which contained the body was placed, until the body was interred, "a picture resembling his person, crowned, and richly appareled in his parliament roobe, bearing in his right hand a sceptre, and in his left hand a ball of gold." ^b

At the funeral of Queen Elizabeth was carried "the lively picture (effigy) of her majesty's whole body in her parliament robes, with a crown on her head and a sceptre in her hand, lying on the corpse, enshrined in lead and balmed, covered with purple velvet."

This custom was not altogether discontinued until after the Restoration; for when the funeral of the Protector, Oliver Cromwell, took place, an effigy was made to represent him lying in state.^c

Of the after place of destination for these effigies, on the completion of the funeral obsequies, we are informed from what occurred at the interment of Queen Mary, which took place in Westminster Abbey; for we read that just before the coffin was taken from the hearse to be carried to the chapel wherein she was entombed, "thier came vi Knightes and toke the *Presentation* with great reverence, and bare the same into the Vestery." d

^a In the first volume of the Archæologia is a detailed account of the funeral of this monarch taken from an ancient manuscript.

b A full account of this monarch's funeral, from a MS. in the Harleian Library, is published in Leland's Collectanea, vol. iv. pag. 303.

303.

^c A very full account of this splendid funeral appears in Noble's

Life of Cromwell.

d Carter, in his Remarks on Westminster Abbey, published in the Gentleman's Magazine for September 1799, mentions the remains of some of these effigies, composed of leather and wood, to have been then kept in Islip's chapel. From their dilapidated state they were called the ragged regiment.

Amongst the records preserved in the Chapter House, Westminster, is an original minute of council, e detailing the preparations to be made for the ceremonial of the funeral of Catharine, the divorced wife of King Henry the Eighth, who died at Kimbolton Castle, Huntingdonshire, in 1535-6, and was buried at Peterborough Cathedral. According to these instructions, the corps was to be sered, tramayled, leded and chested with spices and other things thereunto appertaining. A hearse with v principalls, and lights accordingly, was to be set in the church where the body should first remain until the removing. A more sumptuous hearse with ix principalls, and lights accordingly, was to be set in the church or monastery where the corpse was to be buried, this was to have double barriers, the inner for the Ladies and the outer for the Lords. The Corpse was to be watched nightly during the time it remained unburied, and branches of white virgin wax were to be set every night at dirige and every morning at masse upon the corpse. A chariot was to be provided to convey the corps from the chapel where it should first rest to the place where it was to be buried; the corpse was to be covered with a pall of black rich cloth of gold, divided with a cross of white cloth of gold, "and uppon the same a cast or puffed Ymage of a princesse apparailled in her Robes of Estate, wt a Cronall uppon her hed in her heare, wt rings, gloves, and juells uppon her handes." The chariot was to be framed like a canopy, four square, covered with black velvet, and drawn by vi horses, trapped in black velvet. The chief mourner on horseback, her horse trapped in black velvet, was to follow immediately after the corpse, and after her eight ladies on palfreys trapped in black cloth; they to ride in their mantells and sloppes, after them two chariots were to follow full of ladies. Staff torches and long torches were to be borne in great towns

e Printed at length in the sixteenth volume of the Archæologia, p. 23.

through which the body should pass, the bearers whereof were to have gowns and hoods. Palls of cloth of gold of Baudekyn were to be provided for the offering. Banners and banner rolls were to be provided, to be borne at the corners of the chariot, and banner rolls and pensells for the garnishing of the hearse, also a magistie and a valence, and eight hatchments of black sarcenet wrought in gold, the valence to be fringed with black silk and gold. Liveries of cloth were to be provided for the mantells, sloppes, and gowns of the mourners, and these varied in quantity and quality according to the rank of the mourners.

The change in the funeral service which took place on the Reformation, and before the present Burial Office of the Reformed Church of England was set forth, appears by the ceremonies performed at the interment of Catherine Parr, dowager Queen of Henry the Eighth, who died at Sudley Castle, in Gloucestershire, on the 5th of September, 1541, and was buried in the chapel of that castle. In an account of her burial, preserved in a MS. book belonging to the College of Arms, is contained a statement of the provision made in the chapel for her interment, and of the funeral service as then used, as follows:—

- "Item, hit (the chapel) was hangid wth blacke clothe garnishid wth schoocheons of maryagys. vidz. Kinge Henrye theight & her in pale undre the crowne, her owne in lozenge undre the crowne, allso tharmes of the lord Admyrall and hers in pale wthout crowne.
- "Item, Rayles cov^red wth blacke clothe for the mourners to sytt in wth stooles and cussheons accordinglie, wthowt eyther hersse ma^{tie} & vallence or tapres, savinge ij tapres wheron were ij schoocheons w^{ch} stode uppon the corps duringe the servyce.
 - "The Mann' of the Service in the Churche:
- "Item, when the corps was sett wth in the rayles and the mourners placid, the hole Quere began & songe certen

Salmes in Englishe & reade iij lessons, and after the iij^{de} lesson the mourners accordinge to theyre degrees & as yt ys accustomyd offerid into the almes boxe. And when they hadde don, all other as Gentlemen or Gentlewomen that wolde.

"The offeringe don Doctor Cov^rdall the Quenes Almner began his Sermonde, w^{ch} was verie good and godlie. And in one place therof he took occasion to declare unto the people, howe that thir shulle none there thinks seye nor spreade abrode that the offeringe w^{ch} was there don was don anye thinge to p^rffytt the deade but ffor the poore onlye. And also the lights w^{ch} were carried and stode abowte the corps were ffor the honour of the parsson & for none other entents nor purpose, And so went thorowghe wth hys Sermonde, & made a godlye prayer. And thole churche aunswered and praied the same wth hym in thende.

"The Sermonde don the corps was buried duringe w^{ch} tyme the Quere songe Te Deum in Englisse. And thus after Dinn^r the mourners and the rest that wolde returned homewarde agayne, all w^{ch} aforeseid was don in a mornynge."

The costly funeral pageants by which the dignity of the nobility and gentry was formerly considered to be, in no slight degree, upheld, continued to increase in magnificence from the fourteenth to the seventeenth century; and in the reigns of Henry the Seventh, Henry the Eighth, Mary, and Elizabeth, it formed no small part of the business of the heralds to marshal the funeral processions, not only of public, but also of private in-

for Garter princypall king of armes, for to understand the ordre and what was to be don, who declared unto them in all poyntes the ordre and what was to be don therein." A very long and detailed account of this funeral, published from the original manuscript, appears in

f On the death of Queen Mary, in 1558, the Archbishop of York, the Marquis of Winchester, the Earl of Shrewsbury, the Earl of Westmoreland, and others, "were appoynted to set and take ordre for the funerall; whoo havinge commission to do the same, sent

dividuals. At this period also, the funeral achievement of the deceased, his helme and crest, sword and spurs, target, coat of arms, and banner, were often affixed over his tomb; but, after the civil wars of the seventeenth century, this custom by degrees fell into disuse, and with some few exceptions may now be only partially discerned in the painted hatchments which are still sometimes fastened against the wall of a church, but more frequently affixed in front of the house of one newly deceased.

"The manner of burienge great Persons in ancient tymes" is thus treated of in a MS. supposed to have been written in the reign of Henry the Seventh: g

"This is the ordinaunce and guyding that perteyneth unto the worshipfull beryyng of ony astate to be done in manner and fourme ensewing.

"First to be offered a swherde by the moste worshipfull man of the kyn of the sayde astate, and ony be presente, ellis by the moste worshipfull man that is presente there on his pte.

"Item, in lyke wyse his shelde, his cote of worship, his helme and creste.

"Item, to be hadde a baner of the Trinite, a baner of our Lady, a baner of Seynte George, a baner of the Seynte that was his advowre, and a baner of his armes. Item, a penon of his armes. Item, a standard, and his beste thereinne.

"Item, a geton i of his devise, with his worde.

"Item, a doubill valuance aboute the herse both above and bynethe, with his word and his devise wreten there inne.

"Item, xii scochons of his armes to be sette uppon the barres w^t oute and withinne the herse, and iii dozen penselles to stand aboven upon the herse among the lytes.

"Item, to be ordeyned as many scochons as be pilers in

the appendix to the fifth volume of Leland's Collectanea, published in 1774.

g Archæologia, vol. i. p. 346.

h Avowee, i. e. his patron saint.
Guidon.

the churche, and scochons to be sette in the four quarters of the said churche, as beste to be sette by discretion.

"Item, as many torches as the saide astate was of yeares age, and on ev'ry torche a scochon hangyng. And the beerers of the torches in blac.

"Item, hit is to be ordeyned standyng v officers of armes abowte the said hers, that is to say oone byfore the saide herse beryng the cote of worshipp, and he standyng at the hede in the mydwarde of the said hers, the secunde standyng on the right side of the herse in the fore frunte beryng his swhirde, the thirdde standyng on the lifte side of the sayde hers beryng his helmet and crest, the fourth on the right side of the saide hers on the nether part of the herse beryng his baner of armes, and the v^{the} standynge on the lifte side in the nether parte he beryng his penon, so standy'g til the offeryng. And the baners of the Trinite, owre Lady, Seynt George, and the baner of his advoure to be set above in iiii partes of the said hers, and his standard alsoo.

"Item, to be ordered certeyn clothes of gold for the ladyes of his kyn beyng w^tynne the said hers, and they to ofere the saide clothes of gold.

"Item, a certeyn of innocentes all clothed in white, ev'y innocent beryng a taper in his hande.

"Item, the hors of the said astate trappid with his armes, and a man of armes beyng of his kyn upon the same hors, or ellis any other man of worshipp in his name, havyng in his hande a spere, swhirde, or axe, so to be presented to the offeryng in the churche with ii worshipful men, oon goyng on yat eon side of the hors, and yat other on that other side of the hors, and a man ledyng the same hors.

"Item, the heire of the said astate, after he hathe ofered, shall stand up'on the lifte side of the priste receyvyng the offeryng of the swherde, helme and creste, baner of armes, cote of worshipp, and penon. It'm, ii

men of worship to stonde on the same side of the priste, holdyng a basyn w^t mony therinne for the offeryng."

In another MS.^j written early in the reign of Henry the Eighth, touching the ceremony of a funeral, the "Thinges necessary to be had at the Enterment of a Knight" are thus enumerated:—

- "First, a Representation of his bodye covered wyth blacke clothe, with a white crosse of sattyn damaske, or lynen clothe.
- "Item, Fourmes and rayles covered with black clothe, and garnished with scochons of hys armes.
- "Item, Four braunches, or a herse, garnyshed with pencelles.
- "Item, To have three masses, one of the Trenyte, one of our Ladye, one of Requiem."
- "Item, a Doctor to make a sermon, and five men mourners to offer his hatchments as knightes in black gowns and hoodes.
- "Item, Twelve staff tourches bourne by twelve yeomen in black cotes.
 - "Item, Six braces of iron for his hatchmente."

The hearse, we often find mentioned in ancient wills and in funeral directions, was not a carriage like that in use at the present day for the conveyance of the corpse from a distance, but appears to have been a four square framework of timber, from each corner upright post of which rose a rafter slanting, and all four rafters met at the top, this was covered with black cloth, and at funerals of persons of rank and note was set up for a time in the choir, purposely for the reception of the body during the service: it was surrounded with rails, and richly fringed and ornamented according to the rank of the deceased. Thus if the funeral was that of an Earl, the hearse was fitted with a majesty and valance fringed;

^j Cottonian Lib. Tiberius, E.viii. of eminent persons in the fifteenth and early part of the sixteenth tomary to be said at the funerals century.

if of a Knight Banneret, with a valance fringed only; if of a bachelor Knight, with neither majesty nor fringed valance. Until the Reformation hearses were garnished with numerous lights as well as with pencils and escocheons, but the lights were discontinued with the change in the Ritual. That under which the body of Edward, Earl of Derby, who died in 1574, was placed before its final commitment to the grave, is described as being a stately hearse erected of five principals, thirty feet in height, twelve in length, and nine in breadth, double railed, all garnished in the order and manner following: first, the top part and rails covered with black cloth, the valance and principals covered with velvet, to the valance a fringe of silk; the majesty being of taffata, lined with buckram, had thereon, most curiously wrought in gold and silver, the achievements of his arms, with helm, crest, supporters, and motto; and four other buckram escocheons in metal, the top garnished with escocheons and pencils in metal, six great burial paste escocheons at the four corners, and at the uttermost top the valance set forth with small escocheons of his arms on buckram in metal within the garter, the rails and posts also garnished with escocheons wrought in gold and silver on paper royal." 1

Hearses of this description were not, I consider, introduced earlier than the fourteenth century; and they continued to be used till the civil wars of the seventeenth century.

But besides those temporary erections of wood set up in the church, and under which the body was placed before it was finally consigned to the tomb, we sometimes meet with hearses of iron or brass of a different pattern placed over monumental effigies. Thus, over the effigy, in Winchester Cathedral, of William of Wickham, bishop of that see, who died A.D. 1404, is a hearse

¹ Berry's Encyclopædia of Heraldry, tit. Funeral.

composed of four semicircular hoops of iron connected together by longitudinal bars. Of the same description, though more costly, being of latten gilt, is the hearse in the church of St. Mary at Warwick over the tomb of Richard Beauchamp, Earl of Warwick, who died A.D. 1439. This is composed of six semicircular hoops of brass or latten gilt, connected by five poles of the same material, each pole being moulded at the ends.^m

In the old church accounts for Yeovil, Somersetshire, A.D. 1547, one item occurs—"for two hesses to lie over the biers."

It was formerly the custom, at the funeral of any great person, to have his courser led and armour borne before his corpse, and the courser was afterwards claimed and retained as a mortuary due to the church in which the obsequies were performed; but the armour was either reserved for the next of kin, or else was hung up in the church.

The mortuary was the Saxon 'paplyceat,' or cors presente, so called, according to Lyndwood, because it was a gift left to the church for the benefit of the soul of the deceased, and generally consisted of his second best horse, though sometimes of some other beast or chattel. This gift, which appears to have been originally uncertain in its nature, was afterwards considered and claimed as a right and due by custom, and in the reign of Henry the Eighth was converted by statute o into a money payment; but in the rage for splendid funerals which then and afterwards prevailed, the horse and armour of the deceased still continued to occupy a principal place in the procession.

m This hearse is particularized and provided for in the contract for this tomb, "also he must make an hearse to stand on the tombe above and about the principall image that shall lie in the tombe, according to a pattern; and the executors shall pay for every pound

of latten that shall be in the hearse xd."—Dugdale's Antiq. of Warw. second edit. p. 446.

"Et solut per duobz hesses jacent sup^a libitinas ij. š. — Coll. Top. vol. iii. p. 141.

° 21 Henry VIII.

Such was probably the origin of this custom: it is perhaps somewhat more difficult to trace it to its first occurrence; we meet with directions for it so early as the ninth century, and from the thirteenth century it seems to have been very prevalent.

In the Ecclesiastical law of Keneth, King of Scotland, A.D. 840, it was enjoyned, that at the funeral of an illustrious man, amongst other ceremonies, a knight sitting upon a white horse should bear the arms of the deceased and precede the funeral procession, and that on his arrival at the church he was to go straight forward to the altar and offer to the priest the arms and horse of the illustrious dead.^p

William de Beauchamp, (the father of the first Earl of Warwick of that family,) who died in the latter part of the thirteenth century, (52d Henry III.) left his body to be buried in the church of the Friars Minors, at Worcester, and ordered that before his corpse a horse encased in iron should be led, according to custom, with military trappings.^q

Sir Walter Cokesey, Knt. in 1294, left his body to be interred in the church of the Friars Minors, at Worcester, and bequeathed to the brethren of that community x marks of silver, in lieu of his armour, which was to be borne before his body, and which his desire was should be reserved for and go entire to his son; but the horse which carried his armour before his corpse was to remain with the friars.

But Sir Otho de Grandison, Knt. by his will in 1358 directed that no armed horse or armed man should be allowed to go before his body on his burial day.^s

In the sixteenth and seventeenth centuries part of the funeral pageant consisted in having a courser or horse

p Hart's Ecclesiastical Records,

^q Et coram corpore meo unum Equum, ferro coopertum, ut decet,

cum stramentis militaribus. — Dugd. Warw. p. 930.

Dugd. Warw. p. 930.
Nicholas Test. Vet. p. 62.

of estate, with trappings, led in the procession; but no one under the rank of a knight was entitled to that honour; and in the correspondence of Sir William Dugdale we have a curious instance where he raises and concludes the question, that if a gentleman be buried as High Sheriff of a County, and not as a mere esquire, he might in that case have his chival de dule, t or mourning horse, being buried as a knight in regard of his office.

Body armour was sometimes specially bequeathed to a church: thus John Arden, one of the esquires of the body to Henry the Seventh, in 1526, bequeathed his white Harneis complete to the church of Aston, (where his body was to be buried,) for a George to wear it, and to stand on his pewe, a place made for it: and he provided that if the said George was not made within a year after his decease, that his executors should sell it." u

But much oftener without any express request was it, especially during the sixteenth century, hung up with other parts of the achievement.

In a few instances even in the fourteenth century, we

^t Cheval de deuil. Hamper's Life and Correspondence of Sir

William Dugdale, p. 374.

u Dugd. Warw. p. 928. From the Churchwardens' accounts at parish, Leicester, St. Martin's which commence in 1544, it appears that in the sixteenth century, a figure of St. George was set up in that church, and this figure was probably fixed up in the chapel of St. George, which was at the west end of the south aisle. The following items occur in the accounts for the year 1546.

"Solde to Henry Mayblay the hors yt the George roode on, pryce xiid."

"Solde to Symon Nyx the florth and the vente that the George stood

In the accounts for the year 1554, being the first year of the reign of Queen Mary, is the following:—

"Pd for dressyng and hesyng (harnessing) Sent George, harnes

Amongst the Churchwardens accounts of Holbeche, Lincolnshire, is an inventory of articles sold at the Reformation, A.D. 1547, in

which appears,
"It. to Nicholas Foster, the banke that the George stood on,

iiiid."

And in the archives of St. Michael's parish, Oxford, 21st Henry VIII. are the following items:—

"Paid to the Joyner for St.

George, 20s. 8d.

"Paid to the Peynter for the berne and dragon, 3s. 2d.

"For the hereness to St. George's horse, 2s. 5d.

"For here to the horse, 2d.

"For borses to the bridle, 2d."

find portions of armour to have been suspended over the tomb of the deceased. Over the monumental effigy in Hereford Cathedral, of Sir Richard Pembridge, who died in 1375, his jousting helme and shield continued to a late period to be affixed; v and in Canterbury Cathedral, over the tomb of Edward the Black Prince, his shield, chapeau, and crest, jousting helme, gauntlets, surcoat or juipon, and the sheath of his sword, (the latter having been taken away, as it is said, by Oliver Cromwell,) are still remaining. The tilting spear, chapeau and crest, and shield of John, Duke of Lancaster, who died in 1999, were affixed to his monument in old St. Paul's Cathedral, and were destroyed in the great fire of 1666. The helmet and shield of Henry the Fifth, who died A.D. 1422, are preserved at Westminster Abbey. In Cobham church Kent, hang two tournament helmets, supposed to be of the reign of Henry V. and upon one of them the staples remain for fastening on the crest and other ornaments.

Few pieces of armour, however, of an older date than the reign of Henry the Seventh now exist fixed up as achievements; and to a period embracing the sixteenth and early part of the seventeenth century the helme and crest, sword and spurs, and emblazoned coat or tabard, some or all of which we still find suspended in many churches, may be in most instances assigned.

An ancient tilting helme, apparently of the reign of Henry the Seventh, is still preserved in Coleshill Church, Warwickshire.

In Godshill Church, Isle of Wight, over Helmetin Coleshill Church, a highly enriched tomb of the latter part of the fifteenth century, is suspended, on an iron pro-



Warwickshire. w

v Gough's Sep. Mon. This helme has within the last few years been taken down and presented to Sir S. R. Meyrick.

w This helmet is very similar to

one in which Henry VIII. is represented going in procession to a tournament, 1511. Engraved in Dallaway's Heraldry, p. 178. jecting from the wall, a helmet, like in fashion to that in Coleshill church, of which a vignette has been given; this is apparently of the age of Henry VII. Two other helmets^x of the seventeenth century are suspended over monuments in the same church, and with one of these is a pair of gauntlets. Two banners of modern date are likewise hung up in the church.

Affixed to the south wall of Astley church, Warwickshire, is an ancient funeral targe of an oval shape surrounded with carved scroll work, and near to this is a vizored helme or armet with a large wooden crest, which may be ascribed to the reign of Henry VIII.

We do not meet with the funeral targe or shield so often as we do with other parts of the achievements. In Bloxham church, Oxfordshire, is however a funeral targe of an oval shape with scroll work around it, apparently of the seventeenth century.

In the chapter house annexed to the church of St. Mary's at Warwick, and now converted into a kind of mausoleum, the monument of Fulke Greville being contained within it, are the remains of several achievements, with a banner, a pennon, &c., affixed to the walls. These appear not to have been disturbed since they were first arranged, otherwise than by age, though some fragments or portions of the funeral trophies, having become disengaged, lie now on the sarcophagus of the monument. The banner is square, the pennon diminishes to a point. y

In a chapel in Stanton Harcourt church, Oxfordshire, are the remains of an achievement consisting of a surcoat and helme. Three banners are likewise suspended from the roof of the church, and two coronets, such as are still carried at the funerals of noblemen, are hung up.

* All these helmets are now whitewashed.

noncelle, was the diminutive of the pennon, a long narrow flag gradually decreasing in width till it terminated in a point.

y The banner-roll was the diminutive of the banner, and in size a yard square. The pencil, or pen-

In the north aisle of the church of Stratford-upon-Avon are, or till late were, the remains of an achievement, consisting of an heraldic barred helme, a surcoat, and a sword.

Suspended from the north wall of Compton Wyniate church, Warwickshire, is a funeral achievement, consisting of an emblazoned surcoat or tabard, a five barred helme, significant of rank, a targe surrounded by the device of a garter, sword, spurs, and gauntlet. Hanging from the same wall are banners and banner-rolls.

In Elstow church, Bedfordshire, a portion of a funeral achievement still remains affixed to the south wall of the nave over a mural monument erected to the memory of Thomas Hillersden, Esquire, who died in 1656. This consists of the helme with the surcoat beneath it in a tattered condition. In all these funeral achievements the coat resembles in fashion the tabard worn by the heralds.

In Swalcliffe church, Oxfordshire, suspended from the wall of the north aisle, are the remains of an achievement consisting of a "cote" of arms, helme and crest.

Over the monument, in Thoydon Mount church, Essex, of Sir Thomas Smith, who died in 1668, an achievement is affixed, of which the surcoat, helme, crest, and targe, still remain.

The body armour did not often form a part of the achievement, but against a pier in Ratcliffe church, Bristol, is affixed an achievement, the date of which may be ascribed to the middle of the seventeenth century, in which, together with the open vizored helme with its crest, spurs, targe, gauntlets, sword and coat, a cuirass, consisting of the breast and back-plate with cuisses in front, may be noticed. Over these hang a standard, the extremities of which are divided and rounded, and a banner; and the whole presents perhaps one of the most complete specimens we have remaining of the ancient funeral trophy. As such it is represented in the annexed vignette.

In the north transept of Norton church Worcestershire,

are several achievements suspended from irons affixed to the east and west walls. One of these, consisting of an em-

blazoned surcoat of arms surmounted by an open vizored helme with its mantling and crest, with on either side a gauntlet and vambrace, and a targe placed in front of the coat, of the usual oval shape surrounded

with scroll work, is represented by the vignette at the end of this chapter. Hanging from the roof of the same transept are six

banners and pennons.

In Middleton church, Warwick shire, lying about the monument of Lord Edward Ridgway, son of the Earl of Londonderry, who died in 1638, are the relics of a funeral achievement, viz. a five barred helme, gauntlets, a wooden sword, and a small wooden targe or shield with carved scroll work around it.

The vestiges of a funeral achievement of the seventeenth century, are now lying about as rubbish in the church of



Leamington Hastings, Warwickshire. These consist of a close vizored helme, the crest carved in wood, the sword, the gauntlet, and the spur.z

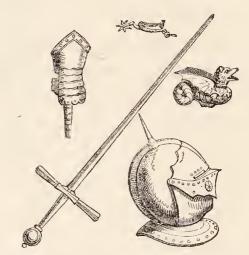
In the ordering of funerals of Barons, Knights, and

^z These are delineated in p. 138.

Esquires, according to directions given in the reign of Elizabeth, we find that when a Lord or Baron was to be buried, the funeral was thus to be conducted: First were to go poor men, two and two, in black gowns;

then two yeoman with staves and black gowns, as conductors; then a gentleman in a black gown bearing a standard; then the servants, of the deceased, two and two, in black gowns; then his penon; then his banner.

Then his helme and crest, then his target, then his Relics of a Funeral Achievement, Leamington sword, then his coat of arms;



Hastings Church, Warwickshire.

these four were to be carried by four heralds, whereof the two last were to be kings of heralds, and for default, by esquiers or gentlemen.

After them the preacher was to follow in a long gown; then the corps borne by four men in black coats, (or gowns,) and on each side of the corpse two gentlemen, bearing four bannersells, every of them one: after the corpse the chief mourner was to follow, in a black gown, who was to be an Earl or a Baron, to go alone; after him four others were to follow, two and two, in black gowns, as assistants to the chief mourner.

And in this order the body was to be brought to the church.

The place appointed for the corpse to stand was to be railed in, and covered with black cloth, and hanged full of eschocheons of his arms; and the body being brought into the churche, was to be set upon two tressels, and there to stand during the sermon.

The mourners were to kneel next to the hearse, on stools and cushions, and under their feet black cloth: the body once set upon the tressells, coat, helme and crest, target and sword, were to be set upon the hearse

during the sermon time; and the guidon, standard, and other things were to be placed about the hearse in the hands of the bearers. After sermon ended, all the foresaid things were to be offered up in the same order that they were carried; and the chief mourner were to offer himself; and after him the assistants, two and two, were to follow and offer up which the heralds bore before.

The aforesaid offering so done, the body was to be buried; then the hearse was to be set up within a rail, upon the grave all covered with black cloth and garnished with escocheons of arms, and with pencils of silk, of the colour of his colouring, which was to be the crest, or some principal badge of the arms of the deceased.

Then over the grave was to be hung and set up the standard, banner, banner-rolls, &c. of the deceased; and "in the midest must be sett up his whole atchievement, viz. creast, helme, targett, sworde, and coate armour." a

At the burial of a Knight all things were to be had as at the funeral of a Baron, except his banner-rolls. In the same manner, at the burial of an Esquire, all things were to be had as at that of a Knight, with the exception of the standard, sword, and target.

The numerous wax lights, torches, and tapers anciently placed about the coffin and hearse, and also in the church, forming what was called "une chapelle ardente" were at the Reformation discarded, and the three masses of our Lady, of the Trinity, and of Requiem, were also discontinued, but the funeral sermon, which appears to have prevailed early in the sixteenth century, was retained.

Over the tombs of Bishops the episcopal mitre and pastoral staff were sometimes suspended, as in the instance of those in Winchester Cathedral hanging over the tomb of Bishop Morley, who died in 1696, and of those in Bromsgrove church, Worcestershire, suspended over the monument of Dr. Hall, Bishop of Bristol, who died A.D. 1710.

^{*} Strutt's Horda Angelcynnan, vol. iii. p. 167.

Although the articles which formed the funeral trophy were originally portions of the very armour of the person interred, in process of time it became customary for the King at Arms, or Herald, who conducted the funeral, as a matter connected therewith to furnish the requisite articles got up for that special purpose; and Sir William Dugdale, in his Diary for 1667, has noted down "the rates and prices for the atchievement of a Knighte, wrought in oyl:—

	£	<i>s</i> .	d.
A Standard 4 yards long, of crimson taffata	3	10	0
For 2 Pennons 2 yards and an halfe long, at 21. 10s. a peice	5	0	0
For a Coate of Armes	2	10	0
The Mantle of black velvet, w th gilt knobs	I	0	0
The Helmet, gilt wth silver and gold	I	0	0
The Crest, carved and coloured in oyle	0	13	0
The Sword, w th velvet scabard	0	10	0
The Target, carved and gilt in oyle	0	16	0
A Gauntlet	0	10	0
Gilt Spurs, with velvet spur lethurs	0	5	0

In a representation of the procession of heralds and pursuivants, at the funeral of Sir Philip Sidney, in 1587, Portcullis in his gown and hood, wearing also his coat or tabard of arms, appears first, carrying the spurs; the gauntlets were carried next by Blewmantle; the helme, with the mantle, surmounted by the crest on a wreath or torce, was then carried by Rouge Dragon; next followed Richmond Herald, bearing the shield or targe, and sword; the coat of arms was then borne by Somerset Herald, and Clarencieux King of Arms, followed last. b

The civil wars of the seventeenth century, and the great change which thereupon ensued in every private establishment, especially of the ancient gentry and nobility, proved on that account highly detrimental to the

graved by Derick Theodore de p. 259.

b A Roll of the funeral of Sir Brigon, 1587. The procession Philip Sidney, drawn by Thomas of the Heralds from this roll is Lant, Windsor Herald, was energraved in Dallaway's Heraldry,

gorgeous processions of this nature, in which heraldic pomp so pre-eminently shone forth, and which thenceforth gradually declined. The splendid funeral of the Protector, Oliver Cromwell, was perhaps one of the last in which cost seems to have been disregarded, and was remarkable for the amazing display of heraldic devices.

But during these intestine struggles, when the burial service, as set forth in the Ritual of the Anglican Church, was expressly forbidden to be read over any corpse at its interment, civil distinctions of rank were still allowed to be observed in funerals, though advantage was taken of the unsettled state of the times by many whose pretensions to heraldic display were unfounded.

Yet even before that eventful era, and early in the reign of Charles the First, pompous funerals were falling into disuse; and Weaverd complains that expensive funerals were then accounted but as a fruitless vanity, insomuch that almost all the ceremonial rites of obsequies theretofore used, were altogether laid aside: "for we see

^c In the Directory for the publick worship of God, and ordinance for the taking away of the Book of Common Prayer, published by order of the Parliament in 1644, and expressed to be "printed for the good of the Commonwealth" are the following displaying disp monwealth," are the following directions :---

Concerning Burial of the Dead.

"When any person departeth this life, let the dead body, upon the day of buriall, be decently attended from the house to the place appointed for publique buriall, and there immediately interred without

any ceremony.

"And because the customes of kneeling down, and praying by, or towards the dead corps, and other such usages, in the place where it lies, before it be carried to burial, are superstitious; and for that, praying, reading, and

singing, both in going to, and at the grave, have been grossly abused, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living; therefore let all such things be laid

"Howbeit we judge it very convenient that the Christian friends which accompany the dead body to the place appointed for publique buriall, doe apply themselves to meditations and conferences suitable to the occasion; and that the minister, as upon other occasions, so at this time if he be present, may put them in remembrance of their duty.

"That this shall not extend to deny any civill respects or differences at the buriall, suitable to the rank and condition of the party deceased, whiles he was living."

^d Fun. Mon. pub. A.D. 1631,

daily," saith he, "that noblemen and gentlemen of eminent ranke, office and qualitie, are either silently buried in the night time, with a torch, a two-penie link, and a lanterne; or parsimoniously interred in the day-time by the help of some ignorant country painter, without the attendance of any one of the officers of armes, whose chiefest support and maintenance hath ever depended upon the performance of such funerall rites and exequies."

However, we find, soon after the Restoration, in the year 1667, Sir William Dugdale, then Norroy provincial King of Arms, asserting the rights of his office in defacing such tables of arms as he found in any public places which were fictitious, and in pulling down and defacing several achievements, irregularly, and against the laws of arms, hung up in many churches within the precincts of his province. He also commenced a suit at law against one Randle Holme, a painter in the city of Chester, who had invaded his office, as Norroy, by preparing achievements for the funeral of Sir Raphe Ashton, of Middleton, in the county of Lancaster, and giving directions for a formal proceeding at the solemnity thereof; and at the trial of this cause, which took place at the Stafford assizes, in March 1667, he recovered damages to the amount of twenty pounds. Also, in a letter of his to Elias Ashmole, written in September the same year, he complains of their destructive foes the painters, and wished to have it well considered whether it would be worthy an act of parliament to restrain them from usurping the places of the heralds, and to paint arms, they being by their trade, not painters of arms, but "Paynter-Stayners;" and he considered that actions at law were open against them, for that in all the king's commissions, from the reign

e In 1568, the Earl Marshal issued an order, that Garter principal king of arms should have the ordering of the funerals of Knights of the Garter and their wives, and that Clarencieux and Norroy

should, within their provinces, have the setting forth of the funerals of other noble and gentle persons.—Berry's Encyc. Heral. tit. Funeral.

of Henry the Eighth, the painters were expressly prohibited to intermeddle with what concerned arms, without the license and directions of the kings of arms, whereunto," saith he, "they generally yielded obedience till the late rebellion began; and then, either by confederacy with, or connivance of, those which acted under the usurpers, they did what they list, which makes them now so insolent."

But the monopolizing power of the heralds once broken through, was not again so easy to be restored; and the distractions and revolution which afterwards ensued, tended to put an end, in practice at least, to all exclusive privileges of this nature; and honorary distinctions of rank were often disregarded in the ceremonial of funerals.

Such was the case on the obsequies of Francis Tyssen, Esq., lord of the manor of Hackney, whose body was buried in that church on the 11th of November, 1716, after having been previously lying in state at Goldsmith's Hall, under a stately alcove, adorned with lights, feathers, and trophies, and from thence carried at night with great pomp, the hearse bedecked with escutcheons, feathers, and streamers, preceded by sixty horsemen and four trumpeters, attended with lights, trophies, (which were afterwards fastened to the wall against his tomb,) and a led horse, covered with velvet, attended by six pages in mourning, and followed by an empty coach of state, and thirty-six coaches and six, containing supporters of the pall and mourners. The irregularity of the proceedings at this pompous funeral, which was computed to have cost two thousand pounds, being unfitting the degree of a private person, having no pretensions to rank or nobility, occasioned the following advertisement in the Gazette of the 23d of November, 1716, by order of the Earl of Suffolk, Deputy Earl Marshal.

"The post-boy of the 14th inst. Nov. giving an account that on Monday preceding, the corps of Francis Tyssen, Esq. lay in state at Goldsmith's Hall, in so grand and

compleat a manner as had not been seen before; and that on the Monday following, lying in state all that day, was carried in great procession, with four of the King's trumpets, &c. with a led horse in a velvet caparison, and all the trophies proper to a gentleman on that occasion, to Hackney, where he was interred, to the entire satisfaction of all spectators. This is therefore to satisfy the public, that application having been made to his Majesty's servants, the officers of arms, to direct and marshal the said funeral, they were ready to consent thereto; but the manner in which the body was set forth, and also a led horse, trumpets, guidons, and six pennons, with a coach of state, being insisted upon by some of the persons concerned in the said funeral to be used thereat, (all which far exceeded the quality of the deceased, he being only a private gentleman,) the said officers refused to give their attendance at the said funeral, although of right they ought to have borne the trophies proper to the degree of the defunct; notwithstanding which, the same were carried by improper persons, in so very irregular and unjustifiable a manner, that not any one of the said trophies was carried in its right place; which licentious liberty taken of late years by ignorant pretenders, to marshal and set forth the funerals of the nobility, gentry, and others, (too often above their estate and quality,) is not only an open violation of the several established rules and orders heretofore made for the interment of all degrees, but highly tends to the lessening of the rights and honour of the nobility and gentry in general, and more especially when the funerals of ignoble persons are set forth by them with such trophies of honour as belong only to the peers and gentry of this realm." f

Funeral certificates, containing a concise account of the manner in which they were performed, whether or

f Lyson's Environs of London, vol. ii. p. 504.

not a hearse was set up, by what herald the burial was directed, and by whom the pieces of armour, banners, &c., forming the achievement, were borne, and other matters, signed by the chief mourners who attended the obsequies, are still preserved among the records in the college of arms. They commence in 1567, pursuant to an order of the Earl Marshall made in that year, and continued to the close of the seventeenth century; after which period they gradually fell into disuse.

Formerly, in some parts of England, garlands composed of hoops covered with artificial flowers were carried before the corpse at the funerals of young and unmarried females, and afterwards hung up in some conspicuous part of the church. This is one of those local customs which may yet exist in country places.

In Little Harrowden church, Northamptonshire, some old funeral garlands composed of hoops, with white rosettes, are hung up and attached to one of the arches, and have remained there beyond the memory of those living. In Thoydon Mount church, Essex, funeral garlands hang suspended from the roof; funeral wreaths of white artificial flowers are attached to the rood-loft of Ashover church, Derbyshire; and in the north aisle of Tilbrook church, Bedfordshire, a paper garland is suspended from the roof.

The mourning cloak with the tippet, in the fashion of that worn in the seventeenth century, is still retained by the male followers in funerals, and the hood drawn over the head is worn by females.

Ancient funeral palls or hearse-cloths were generally black with a large white cross in the centre. The pall with the cross appears to have been disused after the Reformation. In certain funerals, especially in those of some of the livery companies of London, very rich palls were used; one of these belonging to the Saddler's Com-

Several of these certificates are published in the third vol. of the Collectanea Topographica.

pany is still preserved; it is of crimson velvet, cut so as to fit on the coffin, with broad gold fringes hanging from it; at the head and foot of the pall, and also on the sides, are embroidered the arms of the company, and the monogram I HS worked within an oval compartment, supported by five angels. On one side of the pall is embroidered in raised work of gold thread In to Dne Speravi no, on the other side the sentence is continued Cofunder In eternn. The top of the pall is also richly worked, and from the design appears to have been made in the early part of the sixteenth century.h Among the benefactions to the Stationer's Company occurs "a herse-clothe of clothe of gold, powderyd with blew velvet, and border'd abought with black velvet, embroidered and steyned with blew, yelow, red, and green." This was the gift of John Cawood, who died A. D. 1572.i

During the last century, and at the present day, it has become and is considered a mark of respect paid to the memory of the deceased, if of rank, or in anywise bearing a distinguished station in society, for his friends and acquaintance to send their empty carriages to follow the hearse or funeral car, which is sometimes covered with escutcheons; and in the funerals of the nobility the coronet pertaining to their rank, and sometimes the banner, is still carried before the corpse. But beyond this, except in a few particular cases, k very little of the funeral

h Engraved in Shaw's "Dresses and Decorations of the Middle Ages, &c."

Gent.'s Mag. vol. lxxxiii. p. 32. A correspondent there observes, "many of your readers, as well as myself, remember the burying of corpses by torch-light, now seldom or ever practised." In the obsequies of members of the royal family this custom is still continued.

^k At the funeral of Lord Viscount Nelson, in 1805, the standard, guidon, and banner of the

deceased were carried by the pursuivants, and the great banner, gauntlets and spurs, helme and crest, sword and target, and surcoat, were severally borne before the body by York, Somerset, Lancaster, and Chester heralds, habited in close mourning, with tabards over their coats. Norroy king of arms, in the absence of Clarencieux, carried the coronet. At the funeral of Mr. Pitt, in 1806, the standard, guidon, and great banner were carried before the corpse, and the helme and

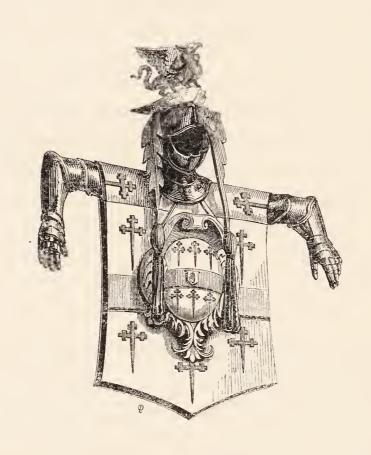
magnificence and heraldic pomp of former times can be traced in modern exequies; neither are the heralds employed now, as they were wont formerly to be, in giving directions for and marshalling funeral processions:1 and though somewhat more of outward display still distinguishes the obsequies of noble and wealthy individuals, a burial near the graves of those allied to them by blood or marriage, a decent funeral and a full attendance thereat of relatives and friends to pay their final valediction, whilst the last solemn rites of the church teach them "not to be sorry as men without hope," are regarded even by those of the humblest rank with no common feelings of consolation. And whatever may have been the case in past ages when, with regard to individuals, commemorative rites were performed after burial, the bodies of the rich and poor are now consigned to the tomb—the former indeed to vaulted sepulchres, the latter more immediately to the earth, yet not, as in former times, without coffins—no distinction being made in respect of the burial office, which, since the Reformation, has, with the exception of a few years in the middle of the seventeenth century, when religious rites at funerals were forbidden, been alike performed over the remains of all the members of the Anglican church.

crest, sword and targe, and surcoat, were borne by the heralds, who also preceded the body. It need hardly be stated that both these were public funerals.

At the funeral of Sir Thomas Lawrence, P.R.A. in 1830, which was a public one, the body having laid in state, and at which etiquette required a chief mourner to follow before others; a question was raised by those who conducted the funeral, whether the eldest nephew of the deceased, or the father of such nephew, being allied by marriage only to the deceased, should take precedence. On reference

being made to the College of Arms, a precedent was furnished of the funeral, marshalled by Sir William Dugdale, of Sir Willoughby Dixie, who died A.D. 1670, s. p. and at which the eldest nephew attended as chief mourner, although his father was living. This decided the point, and the eldest and other nephews, one of whom was the author, followed as mourners immediately after the coffin, the eldest by himself first as chief mourner; all the nephews taking, on this occasion only, as being of blood to the deceased, precedence to their father.

"And albeit," to use the words of an anonymous writer of the sixteenth century, "that a glorious sepulture is not profitable to the wicked man, and a vile sepulture hurteth not the good man, yet to put us in remembrance of death, that we may leave sin and wickedness, and to testify our faith and hope of the resurrection of our bodies again; therefore it is convenient that the churchyard, for a place of common burial for Christian people, should be sanctified and hallowed. And the sepultures of Christian men with good and godly prayers, now used, and other ceremonies belonging to the same, are very laudable and convenient."



Funeral Achievement in Norton Church, Worcestershire.



Monumental Stone, found at Ludgate, London, in 1663.

Now in the Arundelian Collection at Oxford. From the Marmora Oxoniensia.

CHAPTER VI.

OF THE SEPULCHRAL MONUMENTS OF BRITAIN; FROM THE EARLIEST PERIOD TO THE NORMAN INVASION.

The generality of mankind have ever passed away unnoticed and forgotten; yet each succeeding age has produced individuals distinguished above others, whose names have been rescued from oblivion. Hence the origin of sepulchral memorials; for, from a desire to perpetuate the memory of those of old, eminent for their prowess or wisdom, and sometimes from motives of friendship or regard, attempts were early made to secure their remembrance, by bestowing over their remains some visible sign

or symbol. Thus Jacob set a monument or pillar over the grave of Rachel, and Absalom built himself a pillar to transmit his name to posterity.

In Egypt, the nursery of the arts, the feeling of ancient reverence for the departed is still apparent in the pyramids; and the vast subterraneous chambers of the dead, hewn out of the rocks with immense labour, present to the traveller walls covered with hieroglyphics, paintings, and sculptured representations in relief, and often contain entire statues of gigantic dimensions. These sculptures are of varied degrees of merit, exhibiting the infancy and progress, to a certain extent, of art, in design and execution; and some of them we may assume to be amongst the most ancient imitations existing, by the hand of man, of the human form.

Amongst the Grecians, through whom we next trace the progress of the arts, and who appear to have borrowed from, and improved on the Egyptians, the earliest sepulchral memorials were mere mounds or tumuli, raised over the bodies of the dead; and such are mentioned by Whilst endeavouring to attain that high degree of perfection both in sculpture and architecture, which for grand simplicity of conception, excellence of composition and execution has never since been equalled, they seem to have paid no slight attention to their funeral monuments, which, by impressing on the mind the recollection of the past, contributed to inspire them with that devotion towards their country, which enabled them, during a series of ages, to overcome every attempt of their foreign aggressors. And thus it was that, animated with this feeling, they were reminded at Salamis that they fought "for the sepulchres of their fathers."

Most of the inscribed monuments of Greece were placed without their cities, and near their public roads; they consisted principally of stelæ, cippi, or stone columns, of a round or cubical form, sculptured tablets, and sarcophagi, and were sometimes decreed by the government

to be erected as memorials of public gratitude to the memory of deserving citizens.

Ο δημος ανεθηκεν Τεροντιδην θεοδωρου.

was an inscription of this kind.a

Sepulchral stelæ, or columns of a private nature, were commonly inscribed with the name of the person to whose memory erected, of whom he was the son, and the place of his birth, or of that to which he belonged.^b

It was from their intercourse with Greece that the Romans acquired their taste for the arts; and on the subjugation of that country, in the second century before Christ, were enabled to gratify their passion by the study of the grandest architectural works and finest statues, and many of the latter were removed to Rome; but they failed to surpass or even equal the noble simplicity and severe grandeur of Grecian sculpture and architecture, and evinced in their study of the one a want of that chasteness of design, for which their prototypes were preeminently distinguished; in the other, by a difference of arrangement in many of the external details, and the introduction of a profusion of ornament, they broke through the bounds of Grecian art, and begat a meretriciousness of style, from which the monuments of Greece were free.

The taste thus imbibed by the Romans for architecture and sculpture was not confined to their public buildings and temples, but extended also to their sepulchral monuments, which towards the latter end of the republic, and under the early emperors, were often embellished with architectural compositions and sculptures in basso relievo, and served greatly to ornament their public highways, on the sides of which they were placed.

b Many sepulchral stelæ and Museum.

Preserved amongst the Marmora Oxoniensia. inscriptions are preserved amongst the Elgin marbles in the British

The earliest sepulchral memorials of the ancient Britons, like those of other ancient nations, in a similar state of uncivilization, were simple barrows of stone or earth; and these, if we except the cromlechs here and there remaining, were the only funeral monuments of the inhabitants of this island, previous to its becoming a province of Rome.

The internal contents of these barrows have been discussed in a preceding chapter. On the Downs of Wiltshire and Berkshire, where they are, perhaps, more numerous than in other parts of the kingdom, they appear in a variety of distinctive forms; some of them, as the bell-shaped barrows, were designed and fashioned with much skill, exhibiting in their contour a degree of rude elegance and beauty. From a discriminative view of these British tumuli, it is evident that they were not hastily thrown up, the result of mere manual labour; but that, with regard to the peculiarities of their outward formation, some certain system must have been adopted, with which we are unacquainted. Many of the isolated barrows appear to have been raised, not merely for sepulchral purposes, as the elevated sites on which they are placed, and other circumstances connected with them evince; but to serve as beacons, or points of communication between the different fastnesses throughout the country, also as waymarks to guide the traveller.c There is much reason to believe that those singular erections called crom-

c A brief illustration of this system of barrow communication has been attempted by Mr. Stackhouse; his observations have, however, chiefly been made in the western counties. In my own immediate neighbourhood, near Rugby, in Warwickshire, traces of such a system are still apparent: the relative position of various tumuli tend at least to lead to that conclusion, and I have little doubt but that it prevailed generally throughout the country. When

used as beacons, the signal of alarm was made by the glare of fires at night, and in the day-time by the smoke. Cæsar, in his Commentaries on the Gallic War, lib. vii. sect. 3, has referred to a species of telegraphic communication made by the Gauls; and some system of the kind, as anciently practised in the east, is alluded to by Jeremiah, chap. xxxi. 21, "Set thee up way-marks; make thee high heaps."

lechs, each consisting of a large flat irregular shaped stone, generally placed in a slanting rather than horizontal position, and supported by three or more rude stones set on end or fixed upright in the ground, were ancient British sepulchral monuments.d The superincumbent stone is rarely found less than twelve feet in length, and is often much longer, the breadth being in proportion; this kind of monument is sometimes found on a carnedd, or heap of loose stones, or on the top of a tumulus or barrow. Cornwall there are eight, if not more, of these monumental remains; two are in the parish of Madern, and the covering stone of one of these, called Lanyon Quoit, measures nineteen feet in length. In the parish of St. Cleer is one called Trevethy Cromlech, the superincumbent stone of which is sixteen feet long and ten wide. In Devonshire, at Drew's Teignton, is a cromlech, the covering stone of which measures twelve feet by nine. At Patisham in Dorsetshire is another. The well known cromlech in Kent, called

d The derivation of cromlech is said to be from the Punic words crom, to bow down, and leacht, signifying the bed of death. Archæol. vol. xvi. p. 269. Olaus Wormius treats of these rude structures as altars, "Ararum structura apud nos varia est. Maxima ex parte congesto ex terra constant tumulo, in cujus summitate tria ingentia saxa, quartum illudque majus, latius ac planius sustinent, fulciunt ac sustentant, ut instar mensæ tribus fulcris innixæ emineat. Sub hac mole, cavitas visitur, in quibusdam vasta satis in aliis terra et lapidibus repleta, quæ sanguini victimarum recipiendo deputata creditur." Mon. Dan. p. 7. The same construction as to the purposes for which they were used, has been strongly contended for by King, Munimenta Antiqua, vol. i. Borlase, in his researches amongst the cromlechs in Cornwall, was not fortunate enough to meet with any sepulchral remains

beneath them, though since his time some have been discovered, yet he did not hesitate to declare his opinion in favour of their having been places of burial. Antiq. Cornwall, p. 210. Davies, in his learned work on the mythology and rites of the British Druids, advocates an opinion that cromlechs were used in the mystical ceremonies of the arkite worship, pp. 390—410. The recent investigations of Mr. Lukis amongst the cromlechs in the channel islands, and of Mr. Petrie amongst those in Ireland, are noticed and commented upon by Mr. Hartshorne in his work on the funeral monuments of Northamptonshire, as greatly tending to corroborate the notion of their being sepulchral memorials, and which opinion he strongly advocates. According to Mr. Hartshorne, the word cromllec is British, and signifies a stone that inclines.

Kit's Coity-House, has the superincumbent stone supported by three upright stones disposed somewhat in the form of the letter H. Near the Rollrich circle in Oxfordshire, the stones called the Five Knights are apparently the remains of a cromlech, and at some short distance is a tall upright stone called the king stone, under which, as I have been informed, a sepulchral urn was recently discovered. Near to Laney, in the Isle of Man, is a small stone circle, and about fifty yards to the south of this is a carnedd and ruined cromlech, the superincumbent stone of the latter having been thrown down, and close to this cromlech is an upright stone, now in an inclining position, nine feet six inches in height above the ground, eight inches in thickness, three feet wide at the bottom, and one foot wide at the top. This is probably the most ancient sepulchral memorial in that island, and the whole, though on a smaller scale, correspond with the stone circle, demolished cromlech, and single upright stone at Rollrich. Wales contains several of these cromlechs; one at Plas Newydd in Anglesea has a covering stone twelve feet six inches long, twelve feet broad, and four feet thick. Nevern in Pembrokeshire is another large cromlech, the superincumbent stone of which rests on eight supporters, and is eighteen feet long, nine feet wide, and three feet thick. Merionethshire, Caernarvonshire, Brecknockshire, and other counties, also contain similar rude memorials. In some parts of Ireland, and in the islands of Guernsey, Jersey, Alderney and Sark, cromlechs abound; many of these have recently been carefully examined, and excavations made beneath them, which have disclosed burnt human bones and coarse unbaked pottery. Similar remains have also been found beneath some of those in England, and, besides the barrows, no other than these unlettered sepulchral monuments of the ancient Britons are known to exist.

When the Romans, after much opposition, had overcome the warlike tribes of Britain, and established themselves in this country towards the close of the first century, they introduced the arts of civilization amongst the natives, combined with their own peculiar usages; and on burying their dead, occasionally erected monumental tablets or stones to their memory, commonly inscribed with a dedication to the *dii manes*, or shade of the deceased, his name and age, and if a soldier, the legion or cohort to which he belonged, and these were sometimes sculptured in *basso relievo*, but with little skill, for we seldom perceive, either in the composition or execution, any approach towards excellence.

Many stones thus inscribed have been discovered in various parts of Britain, particularly near the Roman wall in the north; and the inscriptions on several have been preserved from oblivion by Camden, Stukeley, Horsley, and others.

D. M. or DIS MANIBVS forms the most common prefix to the Roman sepulchral inscriptions which have been discovered in this country; some however do not commence in this manner: many words in these inscriptions are abbreviated, and the word at the end of a line is often divided: sometimes the inscription concludes with the initial letters of the words—hic situs est, or, hic sepultus est.

In the cloisters adjoining the cathedral at Lincoln, a Roman sepulchral monument of plain design, dug up within or near that city, is preserved. This monument is not dissimilar in form to many of our modern tombstones; it has a pedimental or triangular-shaped top, and contains, within a semicircular-headed panel on the front of the stone, the following inscription:

D. M.
FL HELIVS NATI
ONE GRECVS VI
XIT ANNOS XXXX
... INGENVA CO
NGVGE POSVIT

In the years 1835 and 1836 three inscribed and sculp-

tured sepulchral monuments of Roman design were discovered at Watermore, about half a mile from Cirencester. One of these, seven feet high and two feet and a half wide, finishes with a pedimental or triangular-shaped head, the lower part, to the height of about two feet, appears to have been fixed in the ground, like the modern churchyard headstone; the upper part of this monument is sculptured in basso relievo, and represents the bare and curly-headed figure of a warrior on horseback, with a lance in his right hand, in the act of spearing the figure of a man prostrate beneath his horse: the trappings of the horse are defined, but it is difficult to make out the dress of the rider. This sculpture does not project from the face of the stone, but the part around it is chiselled away to the depth of about two inches, so as to exhibit it in bold relief; both the design and execution are rude. Immediately beneath the basso relievo is an inscription which runs as follows:

DANNICVS · EQES · ALAE
INDIAN · TVR · ALBANI
STIP · XVI · CIVES · RAVR ·
CVR · FVLVIVS · NATALIS · IL
FL · IVS · BITVCVS · ER · TESTAME;
H S E e

The second of these monuments was in general form and size similar to the first, but the pedimental head was filled with sculptured foliage. The basso relievo beneath was flanked at the sides by two pilasters with rudely-sculptured capitals. The design represented the figure of a warrior on horseback, of the Thracian band, as the inscription beneath expressed, in his helmet and body armour, with

c This inscription has thus been rendered by Dr. Leemans, in his observations on this monument in the xxviith vol. of the Archæologia, where an engraving of it is given. Dannicus eques alæ Indianæ, turmæ Albani, stipendiorum sedecim, civis Rauricus. Curaverunt Fulvius Natalis, il (lege et?) Flavius Bitucus, heredes testamenta-

rii. Hic situs est." i. e. "Dannicus, a horseman of the Indian wing, of the troop of Albanus, who has served sixteen years, a citizen of Rauricum. By the care of Fulvius Natalis and Flavius Bitucus, the heirs of his last will. He is buried here." This monument is now deposited in a Museum at Cirencester.

his sword on his right side, and a spear in his right hand, in the act of piercing a figure prostrate beneath. The trappings of the horse and dress of the man are better defined than are those of the former monument, and the inscription below is circumscribed within a plain square sunk panel. The third monument is somewhat larger than the former two; the top is horizontal, but on the face of the monument near the top the semblance of a pediment is sculptured supported by two fluted pilasters, and beneath this pediment is the effigy in basso relievo of a Roman citizen clad in his mantle, which entirely covers his body, reaching to his mid legs. The inscription on this monument is contained within a square tablet beneath the sculpture.

Three inscribed and sculptured sepulchral monuments of Roman execution, discovered about ninety years ago at Wroxeter, are preserved in the library of the Grammar School at Shrewsbury.

In the parish church of Tredonnoc, Monmouthshire, which lies upon the banks of the Usk, a stone bearing the inscription following, found three feet deep in the

D. M. IVLIANVS
MIL. LEG. H. AVG. STIP
XVIII. ANNOR. XL
HIC SITVS EST
CVRA AGENTE
AMANDA
CONGVGE

ground, is affixed to the interior of the north wall:-

An inscribed monumental stone, to the memory of an alumna of Mercatius, or Merculialis Magnius, who lived one year six months and twelve days, was some years ago discovered at Bath, in the Upper Borough Walls, and not far from the site of the North Gate.



Of sculptured monuments, there is one near Brecon on which appear the effigies in relief of a Roman citizen and his wife, and beneath them is an inscription now nearly obliterated, but which is supposed to have been thus:—

ALANCIA CIVIS ET CONIVX EIVS H. S. E.

The engraving at the head of this chapter is of a sculptured and inscribed monumental stone, found near Ludgate, in London, in 1669, and preserved amongst the Arundelian Marbles at Oxford. The figure in bas-relief is supposed to represent a Romanized Briton, clad in the Roman habit, the sagum or tunic is fastened round the loins by a belt buckled in front, and the chlamys or military cloak is fastened on the right shoulder, and thrown across the breast over the left arm; in the right hand a sword is held; the inscription above is in exact accordance with the Roman style, and the monument altogether evinces the adoption by the British chieftains of the Roman habits.

These sepulchral monuments must not, however, be confounded with the votive and sculptured altars and tablets which are much more frequently found in Britain, and which are either dedicated to some god, as to I.O.M. Jovi Optimo Maximo, or inscribed to some local deity, as to Genio Loci, or intended to perpetuate the memory of some particular event.

Inscribed monuments appear to have been occasionally set up by the Britons after the departure of the Romans; several of these still remain in Cornwall, and have been minutely described by Borlase, the historian of that county, and also by Lysons. The great peculiarity in these monuments, which are of a cubical shape, varying in length from five or six feet to ten, is, that the words are not placed transversely, but the inscription on each is cut so

f Meyrick's Costume of the Ancient Inhabitants of the British Islands, p. 36.

as to be read downwards from the top to the bottom: they are also very short, declaring merely the name of the person, and of whom he was the son.



Inscribed monuments of the later Britons. From Borlase's Antiq. Cornwall.

Near the church of Mawgan in Meneage stands, or stood not many years back, one of these upright monumental stones, the inscription on which Lysons represents as nearly obliterated, only three or four letters being legible, but according to Borlase the inscription was— " Cnegumi fil Enans." Another of these sepulchral stones, eight feet high with a socket on the top, is mentioned both by Borlase and Lysons, and is said by the latter to be standing by the side of the highway leading from Fowey to Castledor; on one side is a plain cross, and on the other the following inscription, of which the two first words are obliterated, "Cirusius hic iacet Cunowori filius." Monumental stones of this description are likewise mentioned as existing; one in the parish of St. Clement near Truro, serving as a gate post at the vicarage house, another in the parish of Maddern, another between the churches of Gulval and Maddern, lying across a brook as a foot bridge, another at Worthyvale, another in the parish of St. Blazey, on which the inscription runs horizontally, another about four miles east of Mitchell,

g Engraved in Lyson's Magna Britannia.

and another in the parish of St. Columb Minor, at Rialton house: all these are in Cornwall. Like inscribed stones have been discovered in Devonshire, at Buckland Monachorum, at the corner of a blacksmith's shop; at Lustleigh church under the door; on the site of Tavistock abbey,k and in the churchyard at Stowford. In Wales, stones thus inscribed have been found; one in the parish of Llandawke, near Laugharne, Caermarthanshire, laid down as the sill of the church door; m another in the parish of Llan Vaughan, Cardiganshire, and another in the parish of Margan, Glamorganshire. In other parts of Wales these monuments are likewise to be met with; one of the latest perhaps is the well known pillar of Eliseg, in the Vale of Llangollen in Denbighshire; n the inscription, now obliterated, was of considerable length, and cut horizontally contrary to the usual custom. The inscriptions on these stones are in Latin, and many of the words are abbreviated; but they differ from the Roman sepulchral inscriptions in the omission of D. M. or Dis Manibus, with which the latter generally commenced, according to the Pagan custom.

The era to which these particular monuments have been ascribed, is from the fourth to the eighth or ninth century, but there is no certain indication of date.

The existing sepulchral monuments of the Anglo-Saxons are few in number, and the paucity of such remains may be accounted for by the destruction of the principal monasteries and churches throughout the kingdom by the Danes in the ninth and tenth centuries, when the monuments of the dead shared the fate of the churches which contained them.^o

h Engraved in Lysons' Magna Britannia.

i Ibid. k Ibid.

¹ Engraved in the Gentleman's Magazine, January, 1838.

m Engraved in Lysons' Mag.

ⁿ Ibid. April, 1809.

o Ingulphus, in describing the destruction of the monastery of Medeshamstead by the Danes, A.D. 870, informs us that all the monuments were demolished "monumenta universa confracta."—Scriptores post Bedam a Savile, &c. p. 493.

In the early historians we meet with some few notices respecting these monuments.

St. Cuthbert, who died at Farne, A. D. 688, when dying requested that he might be buried near his oratory, on the south side eastward, and close to a cross he had there erected.p

Ethelwold, ninth bishop of Lindisfarne, who succeeded to that see A.D. 724, caused a monumental cross to be erected in memory of St. Cuthbert, whose remains had been removed to that cathedral. This cross was of stone somewhat ornamented, and on it was inscribed his name. The top was broken A.D. 793, when the Danes devastated the church of Lindisfarne, but the fractured pieces were afterwards joined and fixed together with lead, and this cross was subsequently carried about with the body of St. Cuthbert, until the latter was deposited in its last resting-place, when it was set up in the cemetery at Durham.9

The body of Acca, bishop of Lindisfarne, who died A.D. 740, was buried on the east side of the famous Anglo-Saxon church of Hexham in Northumberland, founded and built by bishop Wilfrid in the seventh century, but without the walls, and two stone crosses covered with sculpture were set up over his grave, one at the head, the other at the feet. On the headstone cross was cut an inscription to shew that he was buried in that place." This is an early recorded instance of the sepulchral, or headstone cross, which before the Reformation was common over graves in the churchyards of this country.

p Cum Deus susceperit animam meam, sepelite me in hac mansione juxta oratorium meumad meridiem contra orientalem plagam sanctæ crucis quam ibidem erexi. Simeonis Dunelm. His. Twysden. X.

Scriptores, p. 5.

q Fecerat iste de lapide crucem artifici opere expoliri, et in sui memoriam suum in eo nomen exa-

rari, &c. Ibid. p. 7.

r Corpus vero ejus ad orientalem plagam extra parietem Ecclesiæ Haugustaldensis, sepultum est. Duæque cruces lapidiæ mirabili celatura decoratæ positæ sunt una ad caput alia ad pedes ejus. In quarum una, quæ scilicet ad caput est, literis insculptum est, quod in eodem loco sepultus sit.—Simeonis Dunelm. His. Twysden X. Scriptores, p. 101.

An ancient sepulchral monument, apparently of the Anglo-Saxon era, was in 1831 discovered in digging for a grave in Hexham abbey church, where it is now preserved. This singular memorial is four feet three inches long, seven inches thick, and one foot eight inches in height; the sides and top are covered with rude crosses and arches in relief, and the ends rise up higher than the part between them, so as to accord in some measure with the description given of the monument over the grave of Acca, but this does not appear to have been inscribed.s



Anglo Saxon Sepulchral Monument, Hexham Church

Near to this lies the fragment of another stone, probably of a sepulchral cross, which is covered with knot-work rudely sculptured. This fragment is one foot three inches long, eight inches wide, and five inches thick.

In the year 870, when the Danes in one of their incursions destroyed the monastery and church of Medeshampstead, (Peterborough,) they slew the abbot, Hedda, and eighty-three of the monks, whose bodies being left unburied were collected by the monks of Croyland and interred together in one large grave in the middle of the cemetery of the destroyed monastery, near the east end of the church, and over the body of the abbot was placed a pyramidal monument of stone, three feet high, three

man's Magazine, November, 1837, original drawing.

s This monument was, I be-lieve, first noticed in the Gentle- given. The vignette is from an

feet long, and one foot thick, on which stone figures of the abbot and his monks were sculptured. t

In the Lady chapel, Peterborough cathedral, is still preserved a very ancient monumental stone in shape resembling a shrine, with a sloping top like the roof of a house. This stone is three feet four inches long, two feet four inches high, and one foot thick, the ends are plain, but each of the sides contain six distinct semicircular arches, or recesses, within which are six effigies, each about eighteen inches high, sculptured in relief, and the sloping sides of the top are covered with knot-work. This stone appears to have sustained exposure to the weather, and the sculptures with which the sides and top are covered are much defaced, but it answers to the description given by Ingulphus of the monument set up, A.D. 870, over the grave of the monks slain by the Danes, and there is much reason for supposing it to be the same.

A monument, apparently of the same so called pyramidal form, is stated by Edmer to have been set up over the grave of Dunstan, archbishop of Canterbury, who died A.D. 988.^x

An ancient but rude sepulchral monument of the Anglo-Saxon era was discovered in the year 1766-7 on the demolition of some part of the walls of the church of Dewsbury, Yorkshire, a place noted for the preaching of Paulinus in the seventh century. This monument, which is still preserved, consists of one entire stone, and, like the monument of the monks at Peterborough, is of the fashion denominated "petra pyramidalis," having a sloping top like the roof of a house, imbricated so as to resemble

Savile, p. 494.

u A vignette of this monument appears in Britton's Picturesque Antiquities of the English Cities,

x "Tumba super eum in modum piramidis grandi, sublimique structura."—Gervasius de Combustione, &c. X. Scriptores, p. 1292.

t Ponens (Abbas Godricus) supra corpus abbatis in medio filiorum suorum quiescentis petram pyramidalem tres pedes in altitudine, et tres in longitudine, et unum in latitudine continentem, insculptasque imagines abbatis, ac monachorum suorum circumstantium gestantem. Ingulphi Hist. apud

feathers laid over one another; the sides are embellished with scroll-work, and at one end is cut in relief a cross of the Greek form. Of this monument the vignette at the end of the chapter is a representation.

The fragment of a supposed Anglo-Saxon monument, partly covered with rude scroll-work, was a few years ago discovered near the church of Repton, Derbyshire, a place noted for its Anglo-Saxon conventual foundation, and even now remarkable for the curious crypt and chancel of Anglo-Saxon construction still existing. This sepulchral relic was for some time preserved in the church, that it should have been since destroyed is much to be regretted?^z

Some very ancient sepulchral stones were discovered at Hartlepool, in the county of Durham, in the years 1833 and 1838, lying under skeletons in a place supposed to have been the site of the cemetery attached to an ancient Saxon monastery founded at that place in the seventh century, and which was destroyed by the Danes early in the ninth century. One of these sepulchral slabs was not quite a foot square, and bore what would be heraldically termed 'a cross potent, quadrat in the centre.' In the two upper divisions of the quartering were the letters A and Ω , and in the lower divisions was inscribed in Runes the name of the person buried HILDIDRYD. Another slab, nine inches by six, bore a cross with demi pomels nowy in the centre, and a name, HILDDIGYĐ, inscribed in Runes in the two quarterings below the transverse, a

An ancient monumental slab, five feet ten inches long, two feet one inch and a half wide at the head, and one foot seven inches and a half at the lower end, and rounded at the ends, bearing a kind of globical-headed cross in

y This vignette is copied from an engraving in the Gent.'s Mag. July 1836. A representation of this monument in a different view is engraved in Whitaker's History of Leeds.

^z A rude engraving of this monument is given by Lysons in the Magna Britannia, vol. Derbyshire.

a These two slabs are engraved in the Gent.'s Mag. September 1833.

relief, similar in form to some of the cross shaped fibulæ of the later Britons or early Saxons, on the transverse of which was inscribed in Runic letters an Anglo-Saxon name, K GISLHEARD, was a few years ago discovered at Dover, b

Obeliskal and other crosses of a very early period, many of them apparently anterior to the Norman invasion, are yet remaining in several of our churchyards; and there can be little doubt but that some of these are sepulchral memorials of the Anglo-Saxon era, for the custom of placing a stone with a cross, that sacred and most ancient symbol of Christianity, over or at the head of a grave, was, it has been shewn, practised in this country at least as early as the eighth century.

Some of these crosses are of considerable height, fourteen feet or upwards, and are covered with scroll-work foliage, braids, involved and knot-work, and sometimes rude figures in relief, with the cross at top, when preserved, generally, but not always, within or over a circle, the crosses partaking more or less of the numerous varieties of heraldic forms.

In the churchyards in Cumberland are several ancient crosses of this description, the most remarkable perhaps of which is that at Bewcastle, upwards of fourteen feet high, covered with sculpture, and bearing a Runic inscription now too much defaced to be read. In Irton churchyard is a very perfect obeliskal cross, nine feet eight inches high, the sides of which are covered with foliage, scroll-work, fret and knot-work, but the cross at the top is not circular. In Gosforth churchyard is a cross over a circle, and this, with the shaft on which it is placed, is fourteen feet high. The shaft is covered with the guilloche ornament, figures of men on horseback, and other sculptured detail. In Dear-

given by the late Mr. Hamper, was Gisohtus. The corrected read-

b Engraved in Archaeol. vol. ing is given by Mr. Kemble in a xxv. p. 604, where the reading, as learned paper on Anglo-Saxon Runes. Archæologia, vol. xxviii. p. 346.

ham churchyard is a cross within a circle, on a shaft covered with sculptured devices of like design; this stands little more than five feet high. In the north aisle of Dearham church is an ancient slab, apparently monumental, covered with involved or knot-work, and sculpture in basso relievo, some portion of which approximates to Roman designthis is now used as the transom stone of a window. At Rockliffe is an unornamented circular cross on a plain and rusticated block shaft of early date. The shaft of a cross at Muncaster, four feet nine inches high, is covered with a kind of guilloche moulding. In St. Bride's churchyard are two stone pillars, apparently sepulchral memorials, severally fixed in a large flat stone, the lower part of each is round, the upper part square; one of these bears an inscription too much obliterated to be read, the other, which is five feet eight inches high, is ornamented with the double guilloche. In Arthuret churchyard is a plain obelisk of stone, with a cross in relief on the upper part. In Penrith churchyard are two pillars about eleven feet high, each of which is mortised into a flat round stone; these are ornamented with knot-work and braids, and stand about fifteen feet apart. In Aspatria churchyard is a stone pillar ornamented with knot-work and braids.

Ancient obeliskal crosses covered with scroll-work, braids, foliage, and sculpture of general similar design to the sculptured work on the crosses in Cumberland, are to be found in the churchyards of Bakewell and Eyam, Derbyshire, and of Rothley, Leicestershire.

In the churchyards in Cornwall are several very ancient stone crosses, some plain, others ornamented with scrollwork, braids, and sculpture in relief. In the churchyard of St. Roche is a rude and plain cross, and in the churchyard of Lanivet are two ancient stone crosses, one about ten feet high stands on the north side of the church, and is enriched on both sides with braids and other ornamental sculpture much defaced by age; the other is about eleven feet high, and stands near the west end of the church, this

is ornamented with scroll-work, and on the top is an open circle.^c There are also many rude and ancient stone crosses, not in churchyards, scattered about in various parts of this county.

In Nevern churchyard, Pembrokeshire, is a very lofty obeliskal stone, covered with knot-work and other ornament, and surmounted by a cross. Other obeliskal crosses are likewise to be found in different churchyards in Wales.

Of these ancient crosses it may often be difficult to distinguish between such as were sepulchral memorials and those which were not so, for at Sandback in Cheshire is the obeliskal shaft of an ancient cross, covered with sculpture in basso relievo, braids, and knot-work, and similar crosses are also to be found elsewhere than in churchyards. There is no certainty either of affixing a precise period to which these ancient relics may be ascribed, for though we find designs resembling the decorative, knot, and scroll work with which they are so profusely embellished in the illuminated Anglo-Saxon manuscripts of the tenth and eleventh centuries, and perhaps of even earlier date, we also find the same kind of ornamental detail in Norman work of the twelfth century; yet in these early works of art we can seldom discern any of those distinctive mouldings in sculptured detail which properly belong to the Norman era, and the absence of these would seem to bear some kind of negative testimony in favour of their earlier antiquity.

That crosses both of wood and stone were in the Anglo-Saxon era used as landmarks, is evident, from the boundaries of the monastery of Croyland being described as thus marked in the charter granted to that monastery by Witlasius, king of Mercia, A. D. 833.^d Abbot Turketul, A. D.

One of these is described in that charter as "Crux lignea vetusta," another, "crux lapidea," a third, "fracta crux lapidea."

c Many of the obeliskal monuments and crosses thus described are engraved in Lyson's Magna Britannia.

d Ingulphi Historia, p. 497.

947, is said to have removed such of the stone crosses which marked the boundaries of that monastery, as were liable to be injured by the floods, and to have set them up further from the river on the nearest solid ground, and to have also ordered other crosses to be made. Many of the ancient crosses on the moors in Cornwall may possibly have been set up for a similar purpose.

That sculptured obeliskal pillars were anciently set up as sepulchral memorials is evident, from the testimony of Matthew Paris, and other historians, who have incidentally alluded to them.

The supposed remains of king Arthur, who died A. D. 504, are stated by Matthew Paris, and other early writers, to have been accidentally discovered A. D. 1189 in the cemetery of Glastonbury Abbey, between two pyramidical shaped stones of great antiquity, on which certain characters were cut too much defaced to be deciphered; and in an ancient MS. containing the history of this abbey published by sir William Dugdale in the Monasticon Anglicanum, two ancient pyramidical stones, twenty-six feet in height, covered with sculptured figures, are particularly mentioned as standing in the cemetery. From the same MS. it appears that Kentwinus, king of the West Saxons, a benefactor to that abbey, who died 685, was buried

c Edoctus itaque Cancellarius Turketulus delimitibus Croilandiæ, et ejus terminis universis, jussit cruces lapideas terminorum innovari, et longius a ripis fluviorum in proxima solida terra infigi, ne forte lapsu temporis per aquarum alluvionem in flumina corruerent, prout antiquas cruces in eisdem limitibus per Kenulphum monasterii Croylandiæ primum abbatem ibidem aliquando appositas intellexerat corruisse, &c. ibid. p. 500.

f Inventa sunt apud Glasconiam ossa famosissimi Regis Arturii, in quodam vetustissimo recondita sarcophago circa quod duæ antiquissimæ pyramides stabant erectæ, in quibus literæ exaratæ erant, sed ob nimiam barbariam et deformitatem legi non potuerunt, &c.—Matt. Paris.

g Sylvester Giraldus, Gulielmus Meildunensis, &c. mentioned and quoted by Leland, in his "Assertio Arturii," Collectanea, vol. v.

h Sunt etiam ibi duæ piramides, quæ, aliquantis pedibus ab Ecclesia vetusta positæ, cimiterium monachorum prætexunt. Procerior et propinquior Ecclesiæ, habet quinque tabulatus, et altitudine viginti sex pedum, &c. Monasticon, vol. i. p. 7.

in the garth or cemetery of the monks, within or under a pyramidical monument covered with sculpture.

The ancient sepulchral headstone crosses found in the churchyards in the Isle of Man, several of which bear Runic inscriptions in an unusually perfect state, appear to be of Scandinavian origin and design, the work of the Danes or Norsemen who conquered that island about the end of the ninth century, and were succeeded by the Scots about the middle of the thirteenth century; and to a period comprising the tenth, eleventh, and twelfth centuries these monuments may be ascribed.

In the cemetery of Kirk Braddan, near Douglass, are four of these sepulchral crosses; one removed from its original position and now placed against the south wall of the tower of the church, consists of a circular headstone, three feet three inches in diameter, on a base or shaft one foot eleven inches wide, and nine inches high, nearly the whole of which was probably hid in the ground; over the circular part is a cross, in form somewhat resembling that heraldically termed "pattée double rebated," this, with the exception of the head, on which is rudely sculptured a man's head between two beasts, is covered with involuted knot-work; in each of the spandrels is the representation of an animal, and round great part of the stone is an involuted border: the stone is of a slaty nature, five inches in thickness, and is sculptured only on one side, and to judge from appearance is probably one of the most ancient now existing in the island.k

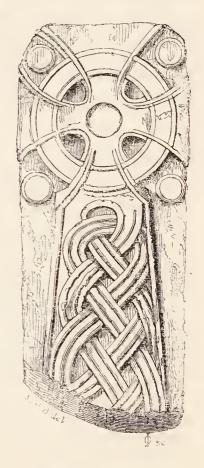
Southward of the same church, and apparently standing in its original position, is another sepulchral cross, consisting of an obeliskal shaft bearing a cross over a circle, the spandrels of which are pierced, this cross is nearly five

i Ibi requiescit Rex Kentwynus in *piramide* saxeo in cimiterio monachorum..... Cujus exuviæ in cimiterio monachorum, in piramide quondam nobiliter exsculpta, requiescunt. ibid. pp. 7.12.

k Etchings of nearly all of these ancient Runic monuments and crosses are given by Mr. Kinnebrook in his work on the Runic monuments of the Isle of Man.

feet high and five inches thick, the shaft is eight inches wide at the base, and gradually diminishes to six inches under the circle; the stone is of a slate rock, and the base is inserted into another stone placed flat. The east and west sides are covered with involuted knot-work, a kind of cable moulding runs down each angle, and on the south side is an incised Runic inscription, read sideways from the top downwards, the characters forming which are very sharp and perfect. This sepulchral cross is in form the most interesting in the island, but part of the head and the shaft have been broken; the latter has been repaired by an iron hoop connecting the parts where broken. Close to this is an irregular-shaped upright slab of a grit stone, two feet high, eighteen inches wide, and only one inch thick; on the west face of this is an incised circle of a single line divided by an incised cross of a single upright and transverse line, and in each division of the circle is a smaller incised circle; this slab is fixed in a flat stone of slate, on which a small cross is rudely incised. The fourth

sepulchral cross in this cemetery has been removed from its original position, placed transversely, and now forms the churchyard style; when erect it stood between four and five feet high, exclusive of the base fixed in the ground; the upper part contains a cross within a circle, the spandrels of which are pierced, and the stem is rudely sculptured with involuted knot-work. Onchan kirkyard, northward of the church, is an ancient headstone of blue lias, on which is sculptured, over a circle, a cross, in outline similar to that found with the remains of St. Cuthbert, having a stem covered with sculptured involuted plait or knot-work raised in low relief, each spandrel of



Sepulchral Cross, Onchan, Isle of Man

the cross within the circle is sunk. This slab, the lower part of which has been broken, is now lying flat on the ground, and is represented by the annexed vignette. Nearer the church is an upright monumental slab somewhat inclining out of the perpendicular; on one side is sculptured a cross within a circle with a stem, the cross stem and circle are covered with plaited knot-work, resembling the guilloche; the spandrels of the cross are pierced, and on each side of the stem the slab is covered with scroll-work. This stone, which is of slate, is nearly five feet high, nineteen inches wide, and three inches thick, and is fixed in a basement stone laid flat; the west side only is sculptured.

In the kirkyard at St. Maughold, southward of the church, is an ancient sepulchral headstone, circular in design, two feet six inches in diameter, with a shaft one foot high and twenty inches wide; over the circle, is a cross in outline resembling the pectoral cross of St. Cuthbert, the spandrels are sunk, but in other respects this monument is plain, and it is fixed on a circular base stone. In the same kirkyard, near the east window of the chancel, is another ancient headstone, now lying flat; this is seven feet eight inches long, of which about two feet appears to have been set in the ground, by two feet four inches wide; on the face is sculptured a plain cross over a circle, and the spandrels between the arms of the cross and circle are sunk; at the foot of the stem of this cross is a smaller circle with a cross upon it. Northward of the church is a plain upright stone, rudely shaped, in the form of a cross, with a projecting boss in the centre and a rude cross incised on the head—the sinister transverse of this crossshaped slab has been destroyed: it stands two feet six inches high, and is two inches thick.

In or near the cemetery at Kirk Michael are four perfect ancient sepulchral headstones, and one or two other stones which have been broken. These are of blue slate, covered with sculptured crosses, scroll and knot-work, four

of them bear Runic inscriptions, which, with the exception of one, are in a perfect and seemingly unmutilated state.

Other sepulchral, and also village and byeway crosses, of the same general conventional character, are also to be found in different parts of the Isle of Man, but chiefly in the north. One in the old churchyard, Ballaugh; one at Kirk Bride; two with Runic inscriptions at Kirk Andreas; one in the middle of the village of St. Maughold of a large size covered with sculpture; one on the side of the road between Ramsey and Maughold; one near Glenroy house; one near Lonan old church; one in Lonan old kirkyard; two, not described above, in the village of Kirk Onchan, one of which bears a Runic inscription; one near Port Erin; fragments of one or two are in a museum at Douglass; and one serves as a lintel to a window in the tower of the church at Braddan.

Of these ancient sepulchral monuments, about nineteen are, or approximate in shape, that of a square or parallelogram; four are circular in design, one is obeliskal, eight bear Runic inscriptions; most are covered in a greater or less degree with involuted knot and scroll-work, and some also with figures of men and animals; but about eight are comparatively plain and devoid of ornament—on all, however, the cross appears. Though without any precise architectural detail by which a probable date may be affixed, all appear of early construction, and to have been erected prior to the thirteenth century; and from the rude style of knot-work and involuted ornament with which many are covered, some are probably of not later date than the tenth or eleventh century.^m

^m The plaited and involuted

work on these monumental crosses resembles that on some ornaments attached to an Anglo-Saxon vessel of brass discovered A.D. 1832 in digging for a grave in the church-yard at Hexham, Northumberland, and which vessel contained about 8000 Anglo-Saxon stycas of a great variety of coinages, the latest of

¹ I have purposely omitted giving the said to be translations of the inscriptions on these monuments, so completely do different translators disagree in the readings; they are, however, from their perfect state, well worthy the attention of some erudite Runic scholar.

Obeliskal monuments, the sides of which are ornamented with fret, lozenge, and knot-work, and figures both of men and animals rudely sculptured in relief, are also to be met with in the northern parts of Scotland. These have been usually attributed to the Danes, and though all may not have been the work of that people, many are probably of Scandinavian origin. The sides of some are horizontally divided into compartments, which are covered with sculptures, amongst which the appendages of the chase are frequent embellishments. Those whereon figures of armed men and military ensigns appear, may have been designed as trophies of victory. It is, however, very rare that there is any inscription to designate the purpose for which they were actually erected, whether as commemorative of some remarkable event, or as sepulchral memorials, which must thus in a great measure be left to conjecture.

Of these monuments bishop Nicholson observes, "were we sure that the *Picts* were a colony of the Agathrisi, or maritime inhabitants of the Baltick, we could no longer be at a loss to whom we should ascribe the many monuments found in the north-east parts of Scotland, which so exactly resemble those *Runic* piles that are in Sweden and Denmark. But till this is made much plainer than hitherto it appears to me, I must believe them to be the remains of the later incursions of the Danes, and other northern nations." "

"These monuments," says Cordiner, "are all said to have been erected in memory of defeats of the Danes; but there does not appear any reference that the hieroglyphics on them can have to such events. That they have been

which was prior to A.D. 867, in or about which year this treasure is supposed to have been hid—Archæologia, vol. xxv. p. 305. The plaited, involuted, and scroll-work carved on the ancient chessmen found in the Isle of Lewis, A.D. 1831, and which were in date of the twelfth century, is far superior

in point of design to that on the sepulchral monuments in the Isle of Man, and apparently of much later date.

Scott's Historical Library, p.
64. Gordon's Iter Septentrionale,
p. 159.

o Antiq. of Scotland, p. 66.

raised on interesting occasions there can be little doubt, perhaps in memory of the most renowned chieftains, and their exploits, who first embraced Christianity. They are the most ancient memorials of its establishment; and if among the first expressions of public veneration for the cross, their antiquity may be considerable; for the *Keledei* emissaries of the sacred colleges, *Columba*, from *Iona* and others, had opened a dawn of Christianity upon these northern counties in the sixth century."

But some of the ancient stone pillars, or sculptured obeliskal memorials in the north of Scotland, are apparently of a very early date, the most ancient consisting of those which bear certain symbols supposed to have reference to the rites of Druidism; such as an uncouth figure conjectured to represent "a proud mare," the symbol of *Ceridwen*; a fish, indicative of that process of initiation into Druidism during which the novitiate was supposed to assume its form; p the crescent, sacred to Ceres, surmounted by two rods or arrows, sprigs in a zigzag form over the connecting links of two circles, representations of the chase, and, lastly, of the cross.

One stone, thus covered with rudely sculptured symbols of Druidism, is now placed against the wall of the church of Elgin, in Morayshire, near which it was found; another stands near the ancient parish church of Mortlach, on this is sculptured a Calvary cross; a third, bearing nothing but a rude Calvary cross, is thrown over a small stream near the ruined kirk of Ruthven. Four are at Rhynie, in Aberdeenshire, three of these bear sculptured symbols of Druidism, the fourth the rude figure of a man.^q

In the churchyard at Aberlemni, and by the roadside near that place, are also some of these ancient memorial stones covered with rude sculpture representing men on horseback, Druidical symbols, and the cross, the latter in some

p Davies's Mythology of the to Druids, p. 235.

Druids, p. 235.

^q All these are engraved and

treated of by Mr. Logan, Archæologia, vol. xxii.

instances covered with knot-work. At Glamis and Meigle stones thus sculptured are likewise to be found. The obeliskal stone on the roadside near Forres is one of the most remarkable in Scotland; it is upwards of twenty feet high, on one side it is profusely decorated with fret and lozenge-work and a cross over a circle, and on the side opposite, within a series of horizontal divisions, are numerous figures of men on horseback and foot armed with bows and other offensive weapons. By some this obelisk is supposed to have been erected to commemorate the peace concluded between Malcolm and Canute, A. D. 1033.

On some few sculptured monuments in Scotland Runic inscriptions occur, but these appear of comparatively late date; at Rayne, twenty miles north-west of Aberdeen, is a rude stone obelisk with an inscription in Runes; this stands in a field, and is about six feet high. The church of Ruthwell contains the fragments of an obeliskal monument, broken by an order of the general assembly A.D. 1644, this was probably upwards of twenty feet high; two of the sides are covered with sculptured representations of our Saviour and some of the Apostles, and the other two with tendrils, vine leaves, and fruit, intermixed with animals and birds, with Runic characters round the verge, but this, from the style of sculpture, is probably not of earlier antiquity than the twelfth century.

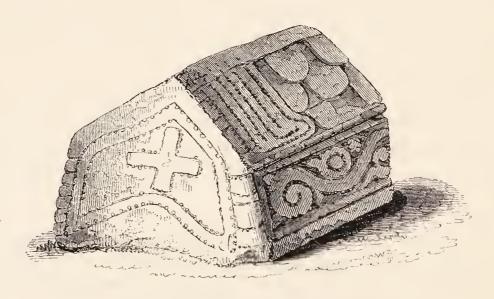
An immense number of stones and rocks inscribed with Runes are still existing in Sweden, where they are more numerous than in any other country; the inscriptions purport to be in memory of the dead, and exhibit the

r In Gordon's Iter Septentrionale, published A. D. 1726, these monuments are treated of and described, and rude engravings of them are given.

s The ancient sculptured monuments in the Isle of Man and north of Scotland, have been here

treated of very imperfectly, and much still remains to be elucidated both with reference to the ages in which they were executed, as also with respect to the meaning of the imagery, symbols, and inscriptions sculptured and incised upon them. name of the deceased, and the most remarkable events of his life. They are also to be met with in Iceland and the northern parts of Germany, bordering on the Baltic.

The era to which the erection of these obeliskal pillars and memorial stones, whether sepulchral or otherwise, may generally be ascribed, is that comprised between the ninth and twelfth centuries, though some seem undoubtedly more ancient; and they are amongst the few relics of those dark and turbulent ages, distinguished for a comparative neglect of those arts which can rarely be followed with success, and encouraged in a state seldom tranquil for any length of time, but which, nevertheless, though sunk to the lowest ebb, were not entirely lost. Partaking in the foliage, scroll, and knot-work, with which they sometimes abound, much seemingly of Roman character and origin, though such imitation is peculiar, and exhibiting rude representations of the human and animal form, and others of emblematical design, we may perchance imagine we trace in them the connecting links between the embellishments of Roman art and the sculptured relievos of the Normans.



Anglo-Saxon Monument, Dewsbury, Yorkshire







